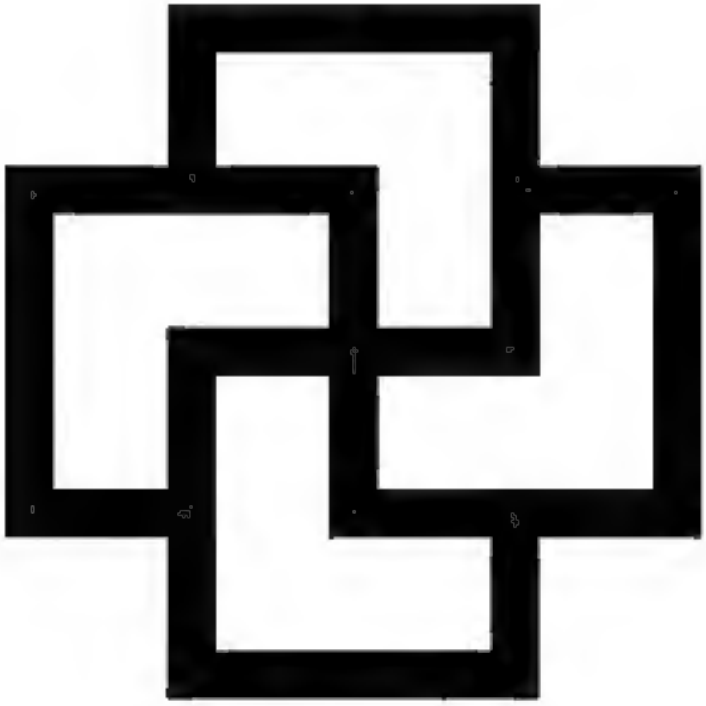
THE SWASTIKA

EARLIEST KNOWN SYMBOL



THOMAS WILSON

THE SWASTIKA,

THE EARLIEST KNOWN SYMBOL, AND ITS MIGRATIONS; WITH OBSERVATIONS ON THE MIGRATION OF CERTAIN INDUSTRIES IN PREHISTORIC TIMES.

BY

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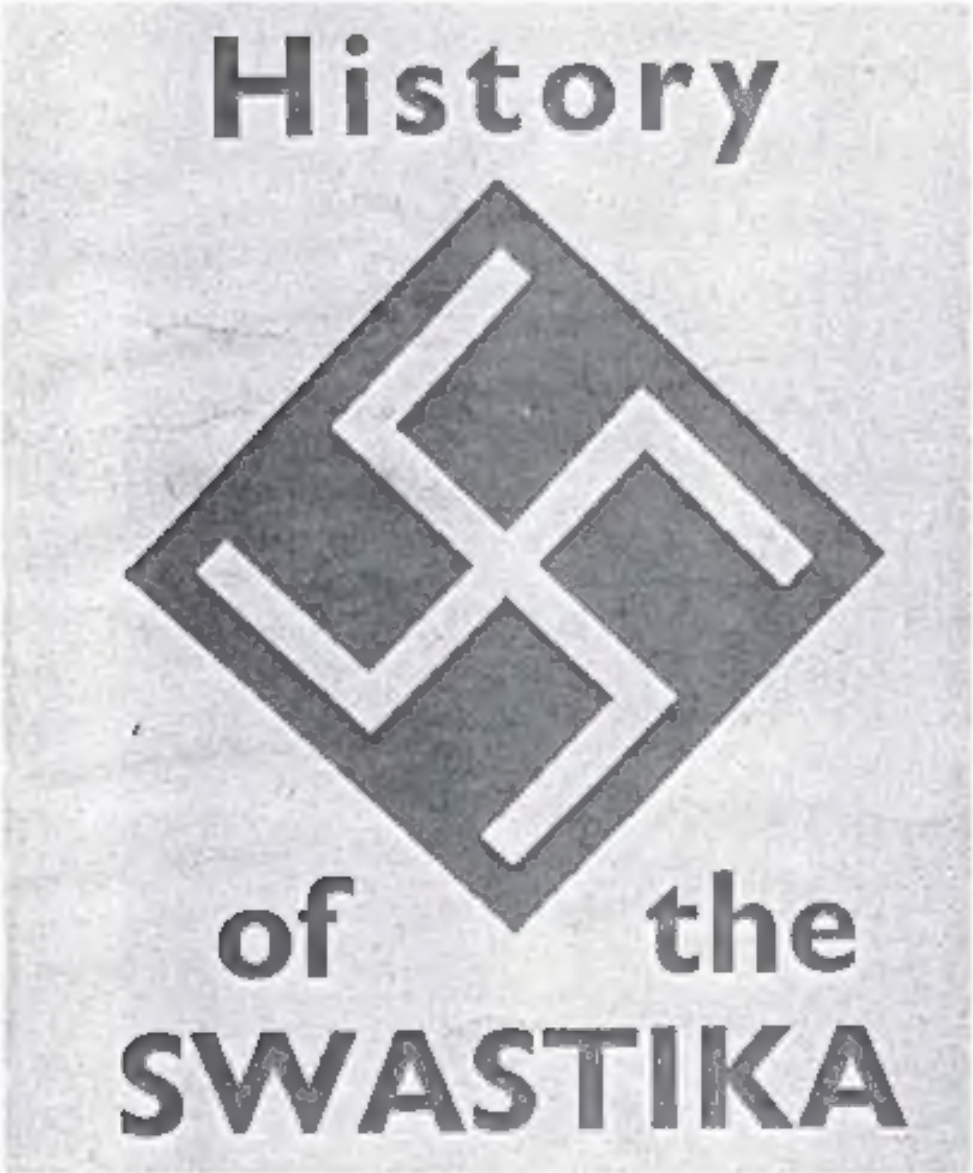

1916 edmonton alberta
girls hockey club

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THE SWASTIKA.

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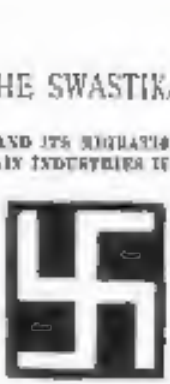


By Thomas Wilson,

Curator, Department of Prehistoric Anthropology, U. S. National Museum.

PREFACE.

An English gentleman, versed in prehistoric archæology, visited me in the summer of 1891, and during our conversation asked if we had the Swastika in America. I answered, "Yes," and showed him two or three specimens of it. He demanded if we had any literature on the subject. I cited him De Mortillet, De Morgan, and Zmigrodzki, and he said, "No, I mean English or American." I began a search which proved almost futile, as even the word Swastika did not appear in such works as Worcester's or Webster's dictionaries, the Encyclopædic Dictionary, the Encyclopædia Britannica, Johnson's Universal Cyclopædia, the People's Cyclopædia, nor Smith's Dictionary of Greek and Roman Antiquities, his Greek and Roman Biography and Mythology, or his Classical Dictionary. I also searched, with the same results, Mollett's Dictionary of Art and Archæology, Fairholt's Dictionary of Terms in Art, "L'Art Gothique," by Gonzs, Perrot and Chipiez's extensive histories of Art in Egypt, in Chaldea and Assyria, and in Phœnicia; also "The Cross, Ancient and Modern," by W. W. Blake, "The History of the Cross," by John Ashton; and a reprint of a Dutch work by Wildener. In the American Encyclopædia the description is erroneous, while all the Century Dictionary says is, "Same as fylfot," and "Compare *Crux Ansata* and *Gammadion*." I thereupon concluded that this would be a good subject for presentation to the Smithsonian Institution for "diffusion of knowledge among men."

The principal object of this paper has been to gather and put in a compact form such information as is obtainable concerning the Swastika, leaving to others the task of adjustment of these facts and their

arrangement into an harmonious theory. The only conclusion sought to be deduced from the facts stated is as to the possible migration in prehistoric times of the Swastika and similar objects.

No conclusion is attempted as to the time or place of origin, or the primitive meaning of the Swastika, because these are considered to be lost in antiquity. The straight line, the circle, the cross, the triangle, are simple forms, easily made, and might have been invented and re-invented in every age of primitive man and in every quarter of the globe, each time being an independent invention, meaning much or little, meaning different things among different peoples or at different times among the same people; or they may have had no settled or definite meaning. But the Swastika was probably the first to be made with a definite intention and a continuous or consecutive meaning, the knowledge of which passed from person to person, from tribe to tribe, from people to people, and from nation to nation, until, with possibly changed meanings, it has finally circled the globe.

There are many disputable questions broached in this paper. The author is aware of the differences of opinion thereon among learned men, and he has not attempted to dispose of these questions in the few sentences employed in their announcement. He has been conservative and has sought to avoid dogmatic decisions of controverted questions. The antiquity of man, the locality of his origin, the time of his dispersion and the course of his migration, the origin of bronze and the course of its migration, all of which may be more or less involved in a discussion of the Swastika, are questions not to be settled by the dogmatic assertions of any individual.

Much of the information in this paper is original, and relates to prehistoric more than to modern times, and extends to nearly all the countries of the globe. It is evident that the author must depend on other discoverers; therefore, all books, travels, writers, and students have been laid under contribution without scruple. Due acknowledgment is hereby made for all quotations of text or figures wherever they occur.

Quotations have been freely made, instead of sifting the evidence and giving the substance. The justification is that there has never been any sufficient marshaling of the evidence on the subject, and that the former deductions have been inconclusive; therefore, quotations of authors are given in their own words, to the end that the philosophers who propose to deal with the origin, meaning, and cause of migration of the Swastika will have all the evidence before them.

Assumptions may appear as to antiquity, origin, and migration of the Swastika, but it is explained that many times these only reflect the opinion of the writers who are quoted, or are put forth as working hypotheses.

The indulgence of the reader is asked, and it is hoped that he will endeavor to harmonize conflicting statements upon these disputed questions rather than antagonize them.

I.—Definitions, Description, and Origin.

DIFFERENT FORMS OF THE CROSS.

The simple cross made with two sticks or marks belongs to prehistoric times. Its first appearance among men is lost in antiquity. One may theorize as to its origin, but there is no historical identification of it either in epoch or by country or people. The sign is itself so simple that it might have originated among any people, however primitive, and in any age, however remote. The meaning given to the earliest cross is equally unknown. Everything concerning its beginning is in the realm of speculation. But a differentiation grew up in early times among nations by which certain forms of the cross have been known under certain names and with specific significations. Some of these, such as the Maltese cross, are historic and can be well identified.

The principal forms of the cross, known as symbols or ornaments, can be reduced to a few classes, though when combined with heraldry its use extends to 335 varieties.[1]

Fig. 1.
LATIN CROSS (*Crux immissa*).

Fig. 2.
GREEK CROSS.

Fig. 3.
ST. ANDREW'S CROSS (*Crux decussata*).

It is not the purpose of this paper to give a history of the cross, but the principal forms are shown by way of introduction to a study of the Swastika.

The Latin cross, *Crux immissa*, (fig. 1) is found on coins, medals, and ornaments anterior to the Christian era. It was on this cross that Christ is said to have been crucified, and thus it became accepted as the Christian cross.

The Greek cross (fig. 2) with arms of equal length crossing at right angles, is found on Assyrian and Persian monuments and tablets, Greek coins and statues.

The St. Andrew's cross, *Crux decussata*, (fig. 3) is the same as the Greek cross, but turned to stand on two legs.

[1] William Berry, Encyclopædia Heraldica, 1828–1840.

The *Crux ansata* (fig. 4) according to Egyptian mythology, was Ankh, the emblem of life, the spiritual double of man. It was also said to indicate a union of Osiris and Isis, and was regarded as a symbol of the generative principle of nature.

The Tau cross (fig. 5), so called from its resemblance to the Greek letter of that name, is of uncertain, though ancient, origin. In Scandinavian mythology it passed under the name of "Thor's hammer," being thereon so founded with the Swastika. It was also called St. Anthony's cross for the Egyptian hermit of that name, and was always colored blue. Clarkson says this mark was received by the Mithraists on their foreheads at the time of their initiation. C. W. King, in his work entitled "Early Christian Numismatics" (p. 314), expresses the opinion that the Tau cross was placed on the foreheads of men who cry after abominations. Ezekiel ix, 4. It is spoken of as a phallic emblem.

Fig. 4.
Egyptian cross (*crux ansata*).
The Key of Life

Another variety of the cross appeared about the second century, composed of a union of the St. Andrew's cross and the letter P (fig. 6), being the first two letters of the Greek word ΧΡΙΣΤΟΣ (Christus). This, with another variety containing all the foregoing letters, passed as the monogram of Christ (fig. 6).

As an instrument of execution, the cross, besides being the intersection of two beams with four projecting arms, was frequently of compound forms as Y on which the convicted person was fastened by the feet and hung head downward. Another form ⊓, whereon he was

Fig. 5.
The Tau cross (Thor's hammer, or St. Anthony's cross).

Fig. 6.
Monogram of Christ (Labarum of Constantine).

Fig. 7.
Maltese cross.

fastened by one foot and one hand at each upper corner, still another form T, whereon his body was suspended on the central upright with his arms outstretched upon the cross beams.

Fig. 7 represents the sign of the military order of the Knights of Malta. It is of mediæval origin.

Fig. 8 *a* and *b* represents two styles of Celtic crosses. These belong chiefly to Ireland and Scotland, are usually of stone, and frequently set up at marked places on the road side.

Higgins, in his "Anacalypsis," a rare and costly work, almost an encyclopædia of knowledge, says, concerning the origin of the cross, that the official name of the governor of Tibet, Lama, comes from the ancient Tibetan word for the cross. The original spelling was Lama-ch. This is cited with approval in Davenport's "Aphrodisiacs" (p. 13).

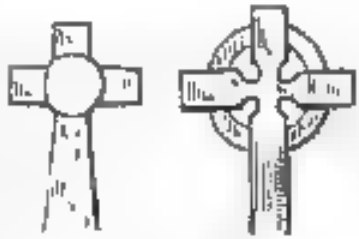


Fig. 8.
CELTIC CROSSES.

Of the many forms of the cross, the Swastika is the most ancient. Despite the theories and speculations of students, its origin is unknown. It began before history, and is properly classed as prehistoric. Its description is as follows: The bars of the normal Swastika (frontispiece and fig. 9) are straight, of equal thickness throughout, and cross each other at right angles, making four arms of equal size, length, and style. Their peculiarity is that all the ends are bent at right angles, and in the same direction, right or left. Prof. Max Müller makes the symbol different according as the arms are bent to the right or to the left. That bent to the right he denominates the true Swastika, that bent to the left he calls Suavastika (fig. 10), but he gives no authority for the statement, and the author has been unable to find, except in Burnouf, any justification for a difference of names. Professor Goodyear gives the title of "Meander" to that form of Swastika which bends two or more times (fig. 11).

Fig. 9.
NORMAL SWASTIKA.

Fig. 10.
SUAVASTIKA.

Fig. 11.
SWASTIKA MEANDER.

The Swastika is sometimes represented with dots or points in the corners of the intersections (fig. 12a), and occasionally the same when without bent ends (fig. 12b), to which Zmigrodzki gives

Fig. 12.
CHINA SWASTIKAS (ZMIGRODZKI).

the name of *Cross Swastikas*. Some Swastikas have three dots placed equidistant around each of the four ends (fig. 12c).

Higgins, "Anacalypsis," London, 1836, vol. i. p. 240.

There are several varieties possibly related to the Swastika which have been found in almost every part of the globe, and though the relation may appear slight, and at first sight difficult to trace, yet it will appear more or less intimate as the examination is pursued through its ramifications. As this paper is an investigation into and report upon facts rather than conclusions to be drawn from them, it is deemed wise to give those forms bearing even possible relations to the Swastika. Certain of them have been accepted by the author as related to the Swastika, while others have been rejected; but this rejection

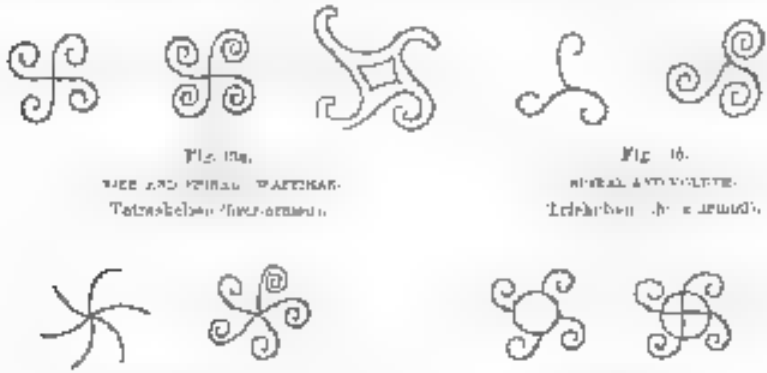


Fig. 15a.
WEST AND NORTH AMERICAN.
Tetrakelion (Swastika).

Fig. 15.
NORTH AMERICAN.
Triskelion (Swastika).

Fig. 15b.
NORTH AMERICAN.
Five or many armed.

Fig. 15c.
NORTH AMERICAN, IN THE
CHURCH.

EGYPTIAN FORMS OF SWASTIKA.

has been confined to cases where the known facts seemed to justify another origin for the symbol. Speculation has been avoided.

NAMES AND DEFINITIONS OF THE SWASTIKA.

The Swastika has been called by different names in different countries, though many countries have in later years accepted the ancient Sanskrit name of Swastika, and this name is recommended as the most definite and certain, being now the most general and, indeed, almost universal. It was formerly spelled s v a s t i k a, and s u a s t i k a, but the later spelling, both English and French, is s w a s t i k a. The definition and etymology of the word is thus given in Littre's French Dictionary:

Swastika, or Swastika, a mystic figure used by several East Indian sects. It was religiously well known in the Brahmanic and in the Buddhistic. Most of the pagodas and inscriptions to the Buddhist careers in the west of India are preceded or followed by the so-called accompanied by sign of the Swastika. Eug. Burnouf "Le lotus de la bonne loi." Paris, 1852, p. 635. It was seen on the vases and pottery of Rhodes, Corinth and Etruria. F. Delaunay, Ann. 30, Nov. 18, 1873, p. 324, 30 [illegible]

Etymology: A Sanskrit word signifying happiness, pleasure, good luck, [illegible] [illegible] of Greek [illegible], good, and [illegible], being, good being, with the suffix ka. Greek [illegible]. Latin [illegible].

In the [illegible] in 1881 [illegible] Mr. Donaldson [illegible]

[illegible] in Latin.

Ka, suffix forming the substantive

[illegible] In "Ilios" (p. 347), Max Müller says

[illegible] sign, such [illegible]

M. Eugène Burnouf[1] defines the mark Swastika as follows

[illegible]

The [illegible] Buddhist religion or the Sanskrit language.

[illegible] footed, or many footed

[illegible] (p. 10), says

[illegible] take the [illegible]

[illegible]

[1] "Des Religions et Religion," p. 256

[2] R. P. Greg, "The Fylfot and Swastika," Archæologia, [illegible], part 2, 1885, p. 299. Gobinet d'Alviella, "Migration des Symboles," p. 50.

[illegible]

[illegible] (Outside of these [illegible]) known, used, or understood

[illegible] the French [illegible] [illegible] La Magie [illegible] Swastika

[illegible] They [illegible] mark [illegible] Nagas [illegible]

[illegible] Y [illegible] Mithra [illegible] Thor [illegible] Thor [illegible] Mjolner or Mjolner, the crusher or mallet.

[illegible] Orient.[a]

SYMBOLISM AND INTERPRETATION

Man [illegible]

[illegible] p. 45; Haddon, "Evolution in Art," p. 280

[illegible] "Migration des Symboles," pp. 21, 22

[illegible] and in Science Gathering, February 15, 1890, p. 140

[a] Same authorities

[illegible] as a sign of fecundity.

[illegible] wishes, and good fortune.

[illegible] always ornamental as well.

[illegible] different parts of the world may or may not point to a com-

jump to the conclusion that they all come from India, and it will take some time to wood out such prejudices.

the Buddhist sovereigns began their public buildings.

[illegible] kol with the sign of a Swastika " the [illegible]

Max Müller continues his explanation [3]

dranes, the predecessor of Sa[illegible]
(See [illegible]
hence, however, seems [illegible]
the Buddhists recognize no less than sixty-five auspicious [illegible]

[illegible] swastika was the sign of their seventh Jina, Suphârsva (Ch[illegible]
[illegible] p. 188; Indian Antiquary vol. 2, p. 196).

[illegible] a cross. Thus we find it used in later times refer[illegible] breast with crossed arms (Edinburgh 75 18) [illegible]
[illegible] kowise with reference to persons sitting crosslegged

[illegible]

and Waring, "Ceramic Art in Remote Ages," p. 83.
[2] "La Migration des symboles," p. 101
[3] "Chips," pp. 347, 348.
Bulletins de la Société d'Anthropologie, 1884, p. 67[illegible]

[illegible]

[illegible] in pl. 10 of this paper

of the sign

Max Müller continues[1]:

Quite another question is, why the sign

is not very striking, and seems purely accidental

supposing that among the

be, more generally extension in length and breadth,

the chapter of accidents is larger than we imagine

[1] "Ilios," p. 346.

[2] "Lotus de la Bonne Loi," App. viii., p. 555, note 4.

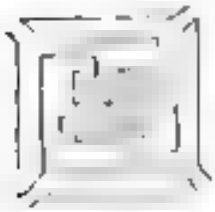
[3] Archæologia, p. 98.

[4] Transactions of the Royal Asiatic Society of Great Britain, [illegible] p. 120.

[5] "Lotus de la Bonne Loi," App. viii., p. 555, note 2.

[illegible]

[illegible]



[illegible]

century A. D.[4]

[illegible]

Max Müller, says[5]

[illegible] composed of an "well" and ani "it is," meaning [illegible] rationalists, holding that contentment and peace of mind [illegible] a refuge are still to the farthest north, the most eastern provi[illegible]

"Letter [illegible]

[illegible] Great Britain,

[4] Low, Trans. Roy. Asiatic Soc. of Great Britain [illegible]

[5] Ibid., p. 290

[6] Ibid., p. 299

[7] Low, Trans. Royal Asiatic Soc. of Great Britain, iii, p. 310

[8] Indian Antiquary, II, May 1872, p. 135

[illegible]

[illegible]

[illegible]

believed in the immortality of the soul.

R. P. Greg says:

[illegible]

pattern.

[illegible] time and area, says:[illegible]

[illegible]

[illegible] "Bilan Topes," p. 17.

[illegible] "Ceramic Art in Remote Ages," p. 12

[illegible] Paris, 1889, p. 474.

[illegible] Archæologia, XLVII. pt. 1. p. 159

[illegible] "Ceramic Art in Remote Ages," p. 11

[illegible] sectarian devotees of Vishnu, is mentioned by Moor in his "Indian Pantheon," nor yet in the tenets of the Jains,[1] do we find any decisive explanation of the meaning attached to this symbol, although its allegorical intent[illegible]

[illegible]

eternal life and blessing."

Professor Sayce says:[2]

The Cyprian vase figured in Di Cesnola's "Cyprus [illegible] which associates the Swastika with the figure of [illegible] of the Trojan wheels on which it is associated with the figures [illegible] to one was intended to represent the organs of generation.

[illegible] Georgii.[3] He remarks

[illegible] is not given.[4] (See p. 801.)

[illegible]

[1] Idem, p. 351.

[2] "Alphabetum Tibetanum" Rome, 1762, pp. 211, 460, 725.

[illegible] tution, Washington, 1894, p. 67.

[illegible] Embodied in Ancient Names,"[illegible] concerns

[illegible] told in the Veda.[illegible]

[illegible] *porteur de feu*, in Greece

[illegible] holes—as Swastikas

[illegible] or without the dots or points

[illegible] nails said to have been used to fix or steady the framework

[illegible] its

[illegible] as Science et Religion," pp. 352, 357.

[illegible] Vol. xi.

[illegible] "La Migration des Symboles," pp. 61-65

[illegible] Archæologia, xlviii. pt. 2, pp. 322, 323

[illegible] "Early History of Mankind," p. 257, note C

for kindling the sacrificial fire by the process called "churning" and is represented in India by which order is separated from work. It consists in striking one piece of Arani wood by pushing a cord with one hand while the other is stuck [illegible] alternately the strap drives the wood causes fire. [illegible] that the Bakhonos are [illegible] and [illegible] the [illegible] and [illegible] adhibit [illegible] There is nothing of the Sanskrit and [illegible] in connection with the fire-churn."

Burton[1] also criticises Burnouf's theory

[illegible]

Burnouf[2] [illegible] the origin of fire

According [illegible] gods [illegible] dances on [illegible] Agni [illegible] came down [illegible] from the [illegible] their [illegible] by [illegible] of fire of the sun. Therefore [illegible] "[illegible]" came from the god

One of the Vedas [illegible] Agni, the god of fire

> Agni [illegible] a priest [illegible]
> [illegible]
> Commissioned by our men thou dost ascend
> A messenger, conveying to the sky
> Our hymns and offerings, though thy origin
> Be threefold, now from air and now from water,
> Now from the mystic double Arani.[3]

Comparative A. [illegible] criticises the hypothesis of Burnouf that the Swastika which [illegible] the one for the male and the other for the female principle, and [illegible] on the authority of Sir George [illegible] [illegible] "Great Sixes" [illegible] "the male Swastika" and "female Swastika," [illegible] the pronoun "he" or "she" [illegible] expressed in the same way or words speaking of the hammer and the [illegible] or any other objects used in pairs.[4]

Professor Max Müller [illegible] that the Swastika [illegible] with the [illegible] or with the fire [illegible] or Agni. [illegible] with the [illegible] spoke of the [illegible] forkers [illegible] the [illegible] of Indra. He [illegible] that the true

[1] "The Book of the Sword," p. 202, note 2.
[2] Burnouf: "Des Sciences et Religion," p. 18.
[3] "The two pieces of wood of Ficus religiosa, used for kindling fire.
[4] "La Migration des Symboles," p. 83.

[illegible]

[illegible]

[illegible]

[illegible]

general or special.

[illegible]

closely allied in meaning.

[illegible]

have some connection with [illegible]

[illegible]

became the Fylfot or Crotched cross.

[illegible]

La Migration des Symboles," p. 65.

[illegible]

Proc. Amer. Philosph. Soc., 1869, pp. 179–187.

Ceramic Art in Remote Ages.

"The Book of the Sword," p. 202.

[illegible]

[illegible] sented or symbolized by the Swastika.

[illegible] of Argument and Illustrations.

[illegible]

[illegible]

[illegible]

[3] Sampson, Low, Marston & Co., London.

[4] Goodyear, "The Grammar of the Lotu[illegible]

[5] Ibid., p. 6.

lotus, [illegible] and lotus, the lion and lotus, the sphinx and lotus, the gryphon and lotus, the serpent and lotus, the ram and lotus—all of which animals, [illegible] with them the lotus, have [illegible] has opened some related speculations [illegible] some [illegible] are in of the opinion that the lotus motif was the foundation of the Egyptian style of architecture and that it appeared as in early dates, say, the fourteenth century B. C. By intercommunication with the Greeks it formed the foundation of the Greek Ionic capital which, he says, "offers us

Fig. 15.

[illegible]

Fig. 16.

[illegible]

Fig. 17.

[illegible]

[illegible]

dates [illegible] of the [illegible] as early as the 14th century B. C. He supports this conclusion by authority, argument, and illustration [illegible] the transfer of the lotus motif from Greece, and [illegible] as an ornament in the painted vases and on those from Cyprus, Rhodes, and Melos (figs. 15, 16, 17).

Cailleux notes the presence of spirals similar to those of fig. 1, in the terramare of northern Italy and up and down the Danube, and as fig. 18 (fig. 17) he says represents the decorating motif, the most frequent in all that part of prehistoric Europe. He cites "Notes sur les torques ou ornements spirales."[18]

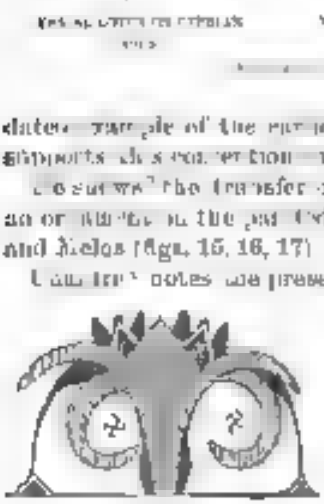


Fig. 18.

[illegible]

That the lotus had a foundation deep and wide in Egyptian mythology is not to be denied; that it was allied to and associated on the monuments and other objects with many sacred and mythologic characters in Egypt and other worlds is not to be questioned. How far the extension in the direction contended for by Professor Goodyear, is no part of this investigation. It appears well established that in both countries it became a gay conventional, and [illegible] sufficient for the purpose of this argument that it became [illegible] associated with the Swastika. Figs. 18 and 19

Goodyear, "The Grammar of the Lotus," pp. 2, 8.

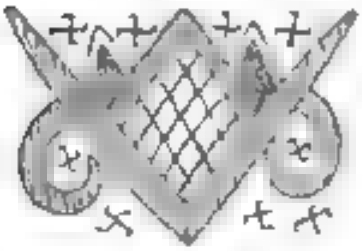
Ibid., p. 71.

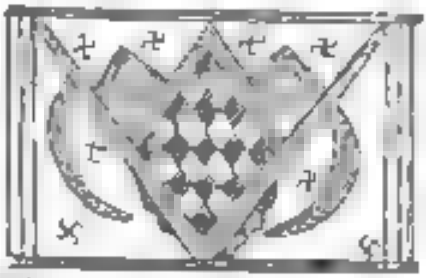
Ibid., pp. 73, 7[illegible].

[18] "Age du Bronze," Deuxième partie, p. 301.

[illegible] "Matériaux pour l'histoire primitive et naturelle de l'homme," 3e série, [illegible]

[illegible] Museum [illegible]





[illegible]

[illegible] of different forms

[illegible] exaggerated and finally became spir[illegible] which, being projected at a [illegible] ing one after the other as shown in [illegible] or,[3] being connected to right and left, spread the ornament over an extended [illegible]

Fig. 22.

[illegible] rings of which we see so much. Several forms of Egyptian scarabei, showing the evolution of concentric rings, are shown in figs. 22, 23, and 24.

Fig. 21.

By another path of the evolution of his theory one has only to square the spiral volutes, and the result is the Greek fret shown in fig. 25.[4] The Greek fret has only to be doubled, when it produces the Swastika shown in fig. [illegible] [illegible] be [illegible] as shown in figs. [illegible]

[illegible] that the square [illegible] [illegible] of the [illegible] in the [illegible] of fig. [illegible]

[1] "Grammar of the Lotus," p. 8, p. 6.
[2] Ibid., pp. 83-84.
[3] [illegible] 96.
[4] [illegible] p. 97.
[illegible] p. 30.
[illegible] p. 33.

Professor Goodyear devotes an entire chapter to the Swastika. On pages 352, 353 he says:

[illegible]

[illegible]

Fig. 91.

[illegible]

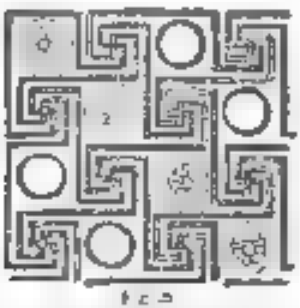
Fig. 92.

[illegible]

Fig. 93.

[illegible]

[illegible] has been long since suggested by Prof. A. S. Murray [illegible] suggested [illegible] the Swastika [illegible] the meander [illegible] has [illegible] the Mycenæ spirals with this supposed development, and has proposed to change the name of the spiral measures accordingly [illegible] The equivalence of the Swastika with the meander pattern is suggested, in the first instance, by its appearance in the shape of the meander on the Rhodian (pl. 28, fig. 7), Melian (pl. 60, fig. 8), archaic Greek (pl. 60, fig. 9, and pl. 61, fig. 13), and Greek geometric vases (pl. 36). The appearance in shape of the meander may be verified in the British Museum on one geometric vase of the oldest type, and is also seen in the Louvre.



[illegible]

On page 354, Goodyear says:

The [illegible] of the Swastika is proved by [illegible] of the [illegible] Goodyear's [illegible] from Troy. It is an equivalent of the lotus (pl. 47, fig. [illegible]

[illegible] (pl. 20, fig. [illegible]) [illegible] (pl. 34, fig. 3, and pl. [illegible]

[illegible] p. 410.

"Industrial Arts of India," p. 107.

"Zur Geschichte der Swastika."

[illegible] 1, 4, 5, and 12). Its most emphatic and constant association is with the solar circle (p. 60, fig. 15, fig. 175).

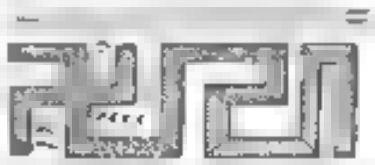


Fig. [illegible]

[illegible]

Meander [illegible]

Count Goblet d'Alviella, following Ludwig Müller, Percy Gardner, S. Beal, Edward Thomas, Max Müller, H. Gaidoz, and other authors, accepts their theory that the Swastika was a symbol representative of the sun or of a sun god, and argues at full [illegible] he starts with the proposition [illegible] of the earth [illegible] by a [illegible] although some of them [illegible] Greeks, and Celts, have represented it by signs more or less cruciform. Examining his fig. wherein signs of the various peoples are set forth, it is to be re[illegible] of apparent relationship between the six symbols given, either with the [illegible] of the Sun of Assyria pretends to be a [illegible] the sun [illegible] rays. [illegible] Each of the six symbols is represented as being from a single nation of people. They are prehistoric or of high antiquity and most of them appear to have no other evidence of their representation of the sun than is contained in the sign itself, so that the first objection is to the premises, to wit, that while his symbols may have sometimes represented the sun, it is far from certain that they are [illegible] the theory or hypothesis presented by [illegible] not

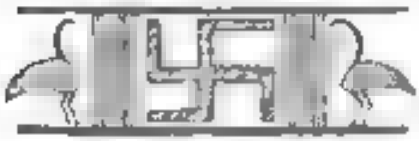


Fig. [illegible]

[illegible] mounting

Swastika [illegible]

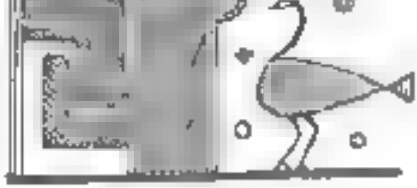


Fig. 76.

[illegible]

[illegible] La Migration des Symboles," chap. X, pt. 3, p. 66.

[illegible] Ibid., p. 67.

[illegible]

[illegible] "Migration des Syrianen," p. [illegible]
[illegible] Ibid., p. 71.

associations are not evidence of the fact.

[illegible]

[illegible] "La Migration des Symboles," pp. 72, 75, 77.

[illegible] Ibid., p. 81.

do no harm, and possibly may do good.

clusion is not warranted

Athenæum, August 20, 1892, p. 261
[1] Numismatic Chronicle, 1890, xx, pp. 18–43
[2] Madras Journ. of Lit. and Sci., iii, pl. 8

[illegible] and divers others.

[illegible] Its Western Counterparts,[illegible] says

[illegible] was typified by a sling's ring, as the Indian mind [illegible] to this day as the potent sibis device or [illegible] vocalipata.

[illegible]

Sun God at Abu Habba[illegible]

[illegible]

[illegible] from Inscriptions of Western Asia," v, pl. 63 Trans. Soc. Biblical Archæology, viii, p. 183

History of Art in Chaldæa and Assyria," i, p. 308, fig. 71

[illegible]

Greg[7] says

[illegible]

[illegible]

[illegible]

part of the word which means day, or when
swastika. These data will be found in a
is decisive" as to the meaning of the symbol in Greece.

meaning is likely to be somewhat similar wherever the sym

ORIGIN AND HABITAT

but there seems not [illegible] known any form of Swastika or other [illegible]. In the Neolithic age also [illegible] spread itself over many countries [illegible] with [illegible] geometric forms of ornament, but before the cross appears in times of [illegible] as indicating any other than an ornamental purpose. In the age of Bronze, however, the Swastika appears, [illegible] as a talisman as well as an ornament. Whether its first appearance was in the Orient and [illegible] prehistoric [illegible], or whether the reverse was true, [illegible] determined with certainty. It is believed by [illegible] that there was a [illegible] of origin and the [illegible] of dispersion of Aryan peoples. There are [illegible] than this, and relates to the [illegible] of dragon and the [illegible]. Was it the descended in eastern Asia and was it [illegible] westward through Europe. [illegible] decoration [illegible]? The Swastika [illegible] bronze [illegible] there is every reason [illegible] to have [illegible] is undeterminable.

The first appearance of the Swastika was probably in the Orient, [illegible] Asia during [illegible] of the [illegible] own [illegible] of these [illegible].

M. Michael Zmigrodzki, a Polish scholar, [illegible] near Cracow, [illegible] sent to the Woman's [illegible] chart, in French, showing [illegible] the migration of the Swastika, which was displayed in the Woman's building. It was arranged in groups. [illegible]. These were [illegible] geographical [illegible] with an attempt at chronology, as follows:

I. [illegible].
  1. India and Bactria.
  2. Cyprus, Rhodes.
  3. North Europe.
  4. Central Europe.
  5. South Europe.
  A[illegible].
  7. Greek and Roman epoch—Numismatics.
II. Christian.
  [illegible].
  9. Byzantine.
  10. Merovingian and Carlovingian.
  [illegible].
  12. Poland and Sweden.
  13. Great Britain.

[illegible] a group [illegible] are presented figures of Swastikas from these countries and

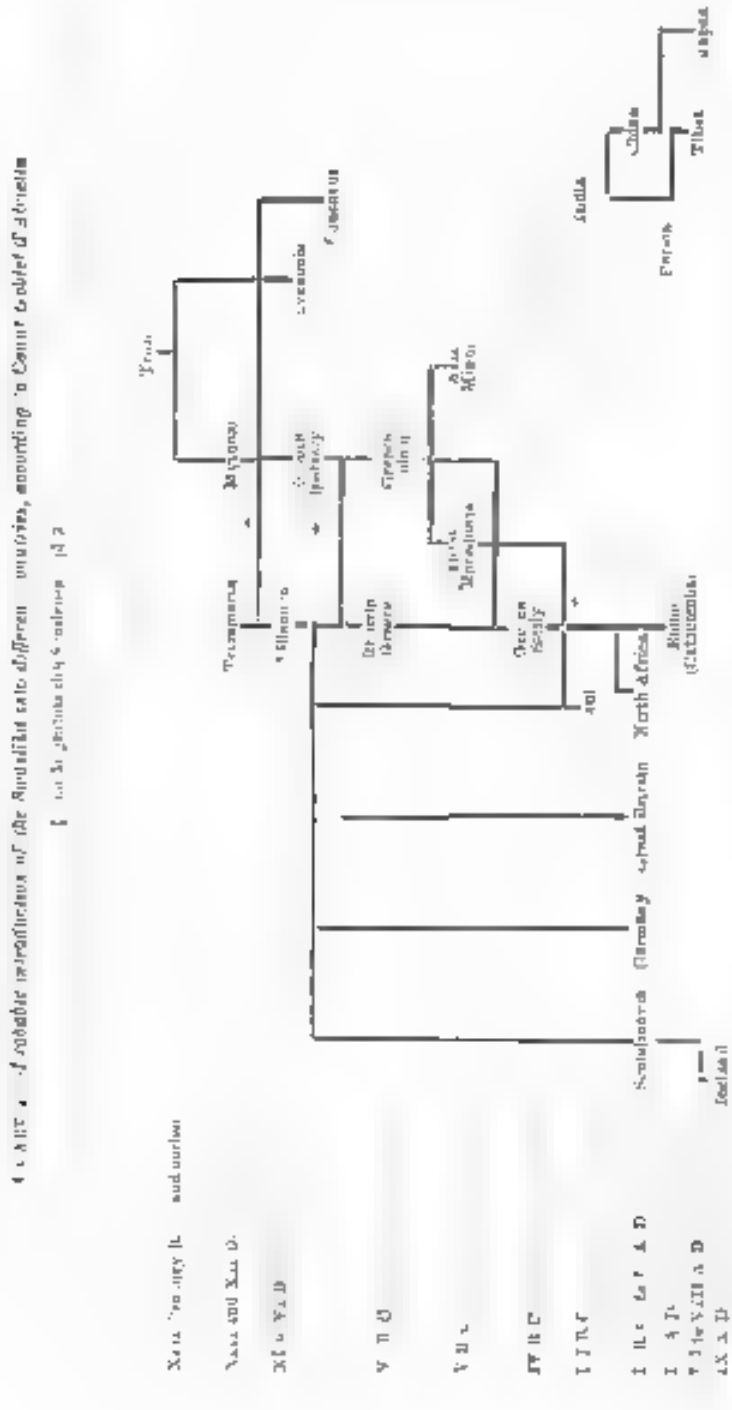
[illegible]

[illegible] it in Chicago.

[illegible]

[illegible] symbol.

[illegible]


Tasmania
Australia
Scandinavia
Germany
Great Britain
North Africa
Italy
Asia Minor
Greece
Turkey
Persia
India
China
Tibet
Japan

[illegible] in the fourth section [illegible] representing [illegible] as [illegible] by the Arians [illegible] the swastika. [illegible] explained by supposing that the swastika [illegible] the sun god [illegible] the [illegible] Mithras [illegible] Mithras [illegible] Babylonian [illegible] the [illegible] sun symbols.

[illegible]

[illegible] as well as upon the prehistoric antiquities of Athens and [illegible] "Dios," p. 360], but it was entirely unknown to Babylonia, to [illegible]

[illegible] ially those of the Jainas."

Max M[illegible] at Mycenæ and Athens, [illegible] and Greece agree with that of the objects [illegible] was a symbol of generation.

[illegible] Chapez," says

[illegible] the coasts of Greece.

[illegible]

[illegible] "La Migration des Symboles," p. 93

[illegible] p. [illegible]

[illegible] ibid., p. 359

[illegible]

[illegible] "Histoire de l'art dans l'antiquité," iii, figs. 5 [illegible]

Professor Goodyear says [2]

pears as the largest

found in Greek geometric pottery

the informal sometimes way pl. 61

styles.

southern home of its beginnings is equally clear

1 and 4 and figs. 170 and 174.

says

[2] Grammar of the Lotus," p. 318 et seq.

[3] Archæologia, XLVI: pl. 2, p. 159

in Egypt the fylfot does not occur. It is, I believe, generally admitted or supposed that the fylfot is of early Aryan origin. Eastward toward India, Tibet, and China it was adopted, in all probability, as a sacred symbol of Buddha; westward it [illegible] have spread in one [illegible]

Cartailhac says:

Modern Christian archæologists [illegible]

[illegible]

[illegible] finally planted in a far-away Occident.

A writer in the Edinburgh Review [illegible]

[illegible]

[illegible]

[2] Ibid., p. 795.

[3] Ibid., p. 805.

[4] "Ceramic Art in Remote Ages," p. 13.

[illegible] or Petroglyphs, the [illegible] Europe, but in Scand[illegible] It may be seen upon the [illegible] at Appleby Maybrough, Haytheraye, [illegible] with, and other places, where I was place[illegible]

Mr. Waring continues:

[illegible]

Mr. Waring makes one statement which being written by a popular [illegible] should be given in full. He says, amongst [illegible]

[illegible] Irish or Franco-Celtic art.

He qualifies this, however, by a note:

[illegible] (See fig. 210.)

[illegible] must have been within the Neolithic period.

II.—Dispersion of the Swastika

EXTREME ORIENT

JAPAN.

The Swastika was to [illegible] Japan [illegible] Fig. 2[illegible] [illegible] Japan [illegible] Swastikas on the pedestal, the ends all turned at right angles to the right. This specimen is [illegible] because it relates to prehistoric man. The image or statue holds a cane in the form of a "[illegible]" [illegible] make a tinkling noise and De Morgan inserted it in his volume to show the likeness of this work in Japan with a number of similar objects found in the Swiss lake dwellings [illegible] age of [illegible]

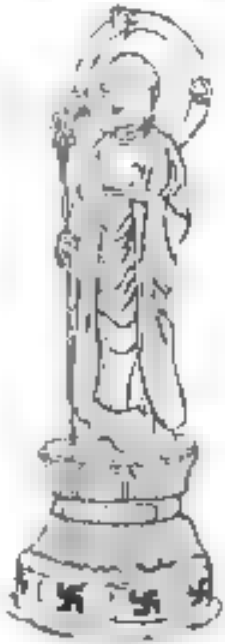


Fig. [illegible]

The Swastika mark was employed by the Japanese on their porcelain. Sir Augustus W. Franks[2] shows one of these marks, a small Swastika turned to the left and inclosed in a circle (fig. 30). Fig. 9 also represents a mark on Japanese bronzes.[3]

KOREA.

The U. S. National Museum has [illegible] seldom [illegible] from Korea. [illegible] eight Swastika marks [illegible] the [illegible] corners [illegible]

Fig. 30

[illegible] "[illegible]"

De Morgan, "Mission Préhistorique," [illegible]

The Swastika [illegible] with arms [illegible] right angles. [illegible] at right angles and [illegible] at right [illegible] degrees. [illegible] appearance [illegible] the Swastika [illegible]

CHINA.

In the Chinese language the sign of the Swastika is [illegible] [illegible] "[illegible]" [illegible] "[illegible]" [illegible] "[illegible]" [illegible] long

Musée Préhistorique, fig. 1230. Bull. Soc. d'Anthrop. [illegible] 1896, pp. 200–212, 316.

[1] Catalogue of Oriental Porcelain and Pottery [illegible] fig. 189.

[2] De Morgan, "Au Caucase," fig. 160.

life, a multitude of blessings, great happiness," etc.; as a mark on [illegible] breast, [illegible] [illegible] [illegible] [illegible] [illegible], with the same [illegible], etc. During a visit [illegible] Washington, while this paper was in progress, [illegible] one of the attachés, Mr. [illegible] Chung, dressed in [illegible] robes of state [illegible] garments of [illegible] silk. The [illegible] [illegible] consisted of a large [illegible] with [illegible] marks, being prominent among which were two Swastikas, one turned to the right, the other to the left. The name given to these [illegible] was, as reported to me, [illegible] [illegible] [illegible] [illegible] long life [illegible] many years." This was shown that in [illegible] [illegible] [illegible] as well as [illegible] [illegible], this sign stood for [illegible] good wishes, and by a slight extension, for good luck.

The author [illegible] the Chinese minister, Mr. Yang Yü, with the request that he would [illegible] [illegible] information concerning the Suastika in China. In due course the author received the following letter and [illegible] notes of the [illegible] [illegible].

[illegible] I have the pleasure to send [illegible] extracts from historical [illegible] [illegible] works on the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] I have had the papers translated into English and illustrated [illegible] [illegible] [illegible] ago. The [illegible] [illegible] Mr. [illegible] [illegible], the [illegible] [illegible] by Mr. Chung, and drawings by Mr. [illegible]

With assurance of my high esteem, I am,

Very cordially,

Yang Yü.

In addition [illegible] complete consideration [illegible] [illegible] or incomplete character and compound characters [illegible] [illegible] the Swastika 卍 is regarded as [illegible] [illegible] [illegible] [illegible] of the Tang [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Buddha describes him as having the 卍 mark on his breast and [illegible] [illegible] [illegible] numerable petals. [Pl. 1.]

Empress Wu (684–704 A. D.) of the Tang dynasty [illegible] a number of new forms for characters [illegible] [illegible] among which  was the word for sun  for moon,  for star and so on. These characters were [illegible] [illegible] used in ornamental writing, and even now the word  [illegible] [illegible] [illegible] of the famous stone inscriptions of that age, which have been preserved to us up to the present day. [Pl. 2.]

The [illegible] of the Tang Dynasty (618 A. D.) [illegible] [illegible] [illegible] [illegible] of the Tsin [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] purpose. [Pl. 3.]

[illegible] [illegible] the Tang [illegible] [illegible] [illegible] [illegible] among the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] spiders to weave [illegible] Swastika [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] people [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the Swastika woven by spiders over fruits or melons. [Pl. 4.]

[illegible] [illegible] Sung Dynasty records an offering made to the Emperor [illegible] [illegible] [illegible] [illegible] of the Tang [illegible] [illegible] [illegible] [illegible] Swastika [illegible] of the [illegible] [illegible] [illegible] which [illegible] [illegible] [illegible] [illegible] [illegible]

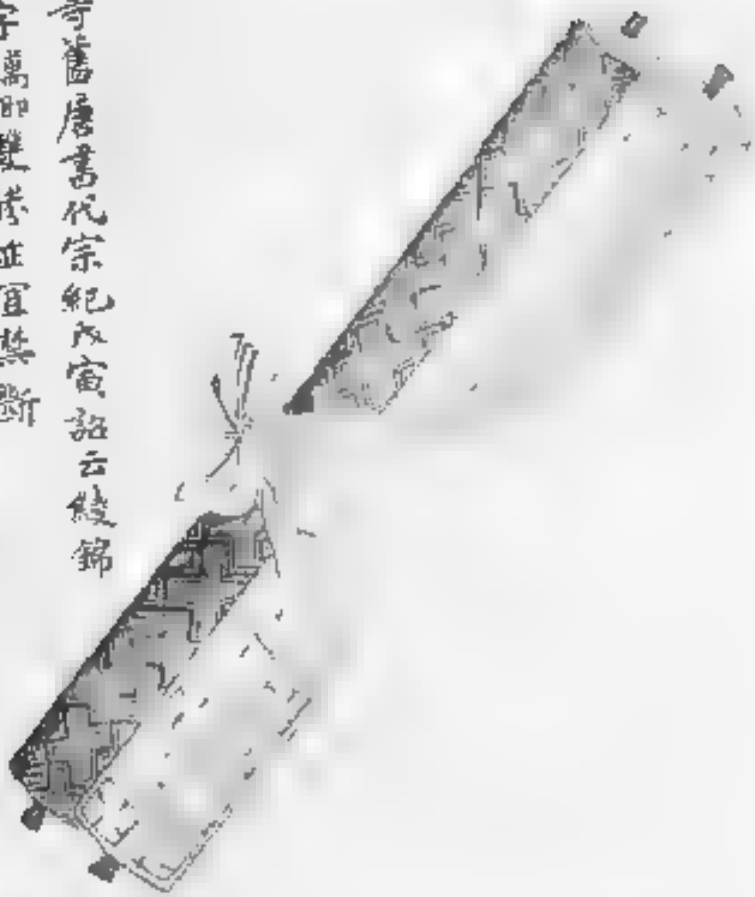
The [illegible] [illegible] [illegible], by [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] employed [illegible]

ORDER OF BUDDHA ACCORDING TO TAO SHIH, WITH SWASTIKA SIGN

From a drawing [illegible] National Museum by Mr [illegible] Director [illegible]

唐武后偕歸太周天冊金輪聖皇帝自
造文字日為[illegible]月為[illegible]星為○當時馮
善廊造浮圖銘法門寺碑屋樂姪信法
寺碑潘尊師碣獲嘉縣浮圖銘王仁
求碑梁師亮墓誌銘石橋碑岳麓
碑凡日字音作[illegible]

SWASTIKA DECREED BY EMPRESS WU 684-704 A.D. AS A SIGN FOR
SUN IN CHINA



SWAS — A DESCRIPTION [illegible]

[illegible] Tang [illegible]

[illegible] Tang [illegible]

SWASTIKA IN SPIDER WEB (vide Sanjan)

[illegible]

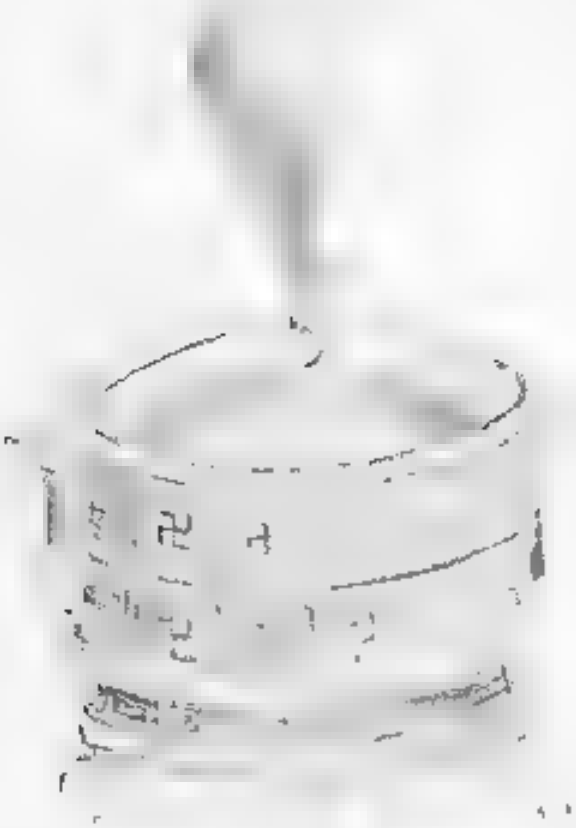
宋宋白文苑英華唐鳳翔尉侍郎李元素
進狛牛一頭鶴上青萬字萬年賜馬一匹
李幡代為表

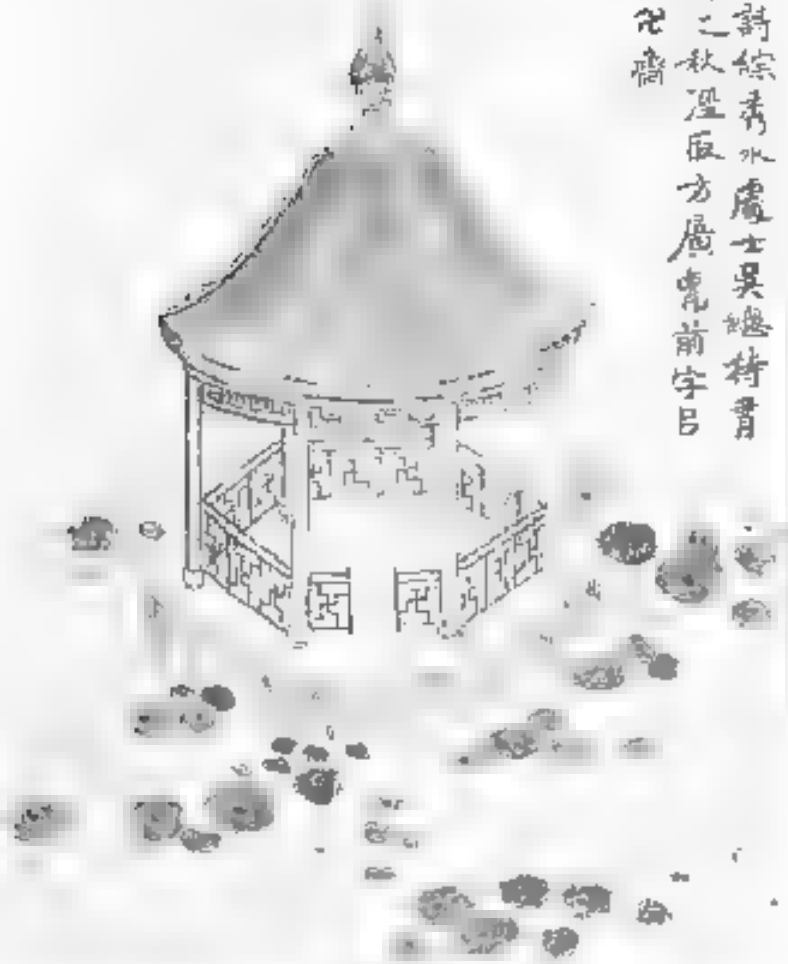
Buffalo with Swastika on Forehead

[illegible]

Engraved by [illegible]

宋陶穀清異錄南唐李煜長秋周氏居
柔儀殿具焚香之器背卍字





HOUSE OF WU TSUNG-YUAN OF [illegible] RAILING

MOUNTAIN [illegible] WILL DATE FROM REMEMBERING THE SWEET [illegible]

From a drawing by Mr [illegible]

[illegible] of which had the Swastika design on it. [Pl. 4.]

[illegible] of the house. [Pl. 7.]

[illegible] suggests a resemblance to the Swastika. [Pl. 8.]

[illegible]

[illegible] than the ancient Chinese character [illegible], which, [illegible]

[illegible]

[illegible] ornament with the Chinese.[illegible]

[illegible] "Pottery and Porcelain," p. 304.

[illegible] "Tibet," p. 388.

[illegible] 318, 320.

[illegible] "La Migration des Symboles," p. 56.

[illegible]

[illegible]

M. [illegible] says:

[illegible] neuroty

[illegible] and that it is also placed upon the breasts of their dead.[1]

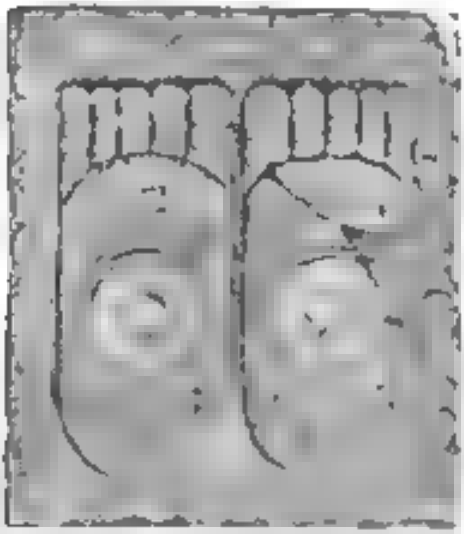


Fig. 32.

He also reports[2] a Buddhist statue at the Musée Guimet with Swastikas about the base. He does not state to what country it belongs, so the author has no means of determining if it is the same statue as is represented in fig. 29.

[illegible]

[illegible] of the Swastika.

Christian archæologists believe this was the most ancient sign of the cross. [illegible] It was used among the Brahmins from all antiquity. (Voyez mot Swastika" dans notre dictionnaire sanskrit.)

[illegible] spondé to "benediction" among Christians.

[illegible] as follows:

[illegible]

[illegible] 卐 [illegible] good augury." (Sgya tch'er rol pa, Vol. II, p. 110.)

[illegible] the Buddhist monuments.

Mr. W. [illegible] (Member of the [illegible] West Provinces and Oudh), says:[1]

[illegible] drawn on the shaven heads of children [illegible] circle with Swastika in the center is deposited [illegible] Campbell, Notes, p. 70). In the Bhoorat [illegible] water jar. Manning, Ancient India, II, 100)

[illegible] tions of the mystical Swastika.

On page 250 he continues thus:

[illegible] are cut in lengths and some deposited on the [illegible]

Mr. [illegible] [illegible]

[illegible]

physical plane must eliminate the idea of sex

. We add four other ideas by

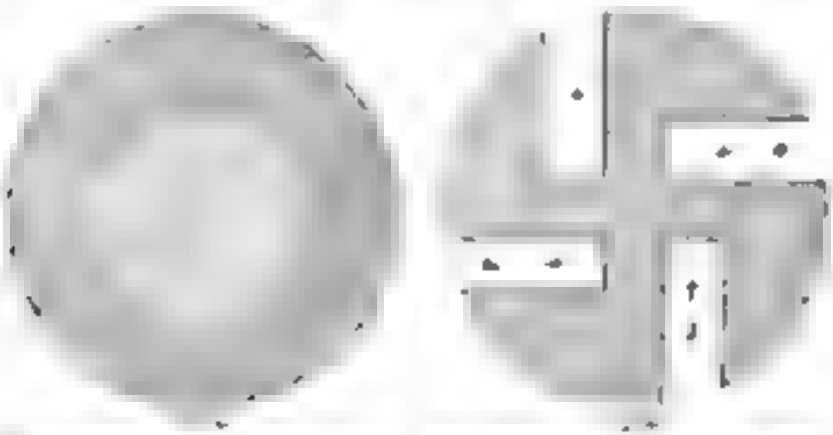
Fig. 21

that state to the next—the earth with its plant and animal life. Then follows the third stage—the human, then the

held to mean life in other worlds than our own. All these

dations are combinations of matter and soul on differ-

higher than the male and female



them more permanent

Mr Gandhi says the Jains make the sign of the Swastika as frequently and deftly as the Roman Catholics make the sign of the cross. It is not confined to the temple nor to the priests or monks. Wherever or whenever a benediction or blessing is given, the Swastika is used. Figs. 34 *a*, *b*, *c* form a series showing how it is made. A handful of rice, meal, flour, sugar, salt, or any similar substance, is spread over a circular space, say, 3 inches in diameter as shown (fig. 34*a*), then commence at the outside of the circle (fig. 34*b*), on its upper or further off hand corner and draw the finger through the meal just to the left of the center (1), away or more to the opposite or near edge of the circle (2), then again to the right (3), then upward (5), finally

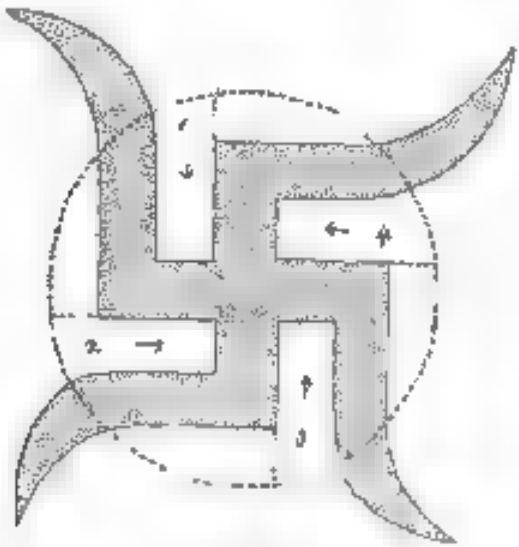


Fig. 34c

THE SWASTIKA OF THE JAINS.

Each arm of the cross is a parallelogram, having one side at right angles to the other, as shown in fig. 34

to the left where it joins with the first mark (4). The ends are swept outward, the dots and crescent put in above, and the sign is complete (fig. 34*c*).

The sign of the Swastika is reported in great numbers by hundreds or even by thousands, in the inscriptions on the rock walls of the Buddhist caves in India. It is needless to copy them, but it is enough to say that they are the same size as the letters forming the inscription, that they all have four arms and that these are at right angles or nearly so, indifferently to the right or to the left. The following list of inscriptions, containing the Swastika, is taken from the first book coming to hand—the "Report of Dr James Burgess on the Buddhist Cave Temples and their Inscriptions, Being a Part of the Result of the Fourth,

Fifth and Sixth Seasons' Operations of the Archæological Survey of Western India, 1876, 1877, 1878, 1879.[31]

	Plate	Inscription number	Revolving swastika which way it faces
Gujarat	XLIV	2	To right.
India	XLIV	26	Do.
Do.	XLVI	27	To left.
Sind	XLIV	5	To right.
Kaira	XLVI	7	Do.
Do.	XLIV	3	Do.
Punjab	X	5	Do.
Do.	X	6	To left.
Do.	X	7	To right.
Do.	X	8	To right.
Do.	VI, IX	10	Do.
Do.	IX	11	Do.
Do.	VI, IX	12	Do.
Do.	X, IX	13	Do.
Do.	VI, IX	14	To left.
Do.	X, IX	14	Do.
Do.		7	To right.
Do.		10	Do.
Nasik		6	Do.
Do.	LV (Nasik 21)	8 (1)	Do.
Do.	LV (Nasik 30)	8 (1)	Do.

Chantre[8] says:

"Should you visit the Exposition, Chinese, and Japanese employ the Swastika, not only as a mystic emblem but as a simple ornament on paper or pottery and elsewhere, the same as we employ the Greek fret, zigzags, and similar motifs in our decorations. Sometimes the staff which is being held in the hand of Buddha, on whose base is engraved a row of Swastikas. (p. 39 of present paper) of similar form and, it has been found on ancient coins of Syria, in the dwellings of the Greeks. Thus the vases and the Swastika are brought into intimate relation with each other. The vases possibly refer to an ancient religion as they did in the Orient. The Swastika may have had a similar distinction."

De Morgan[9] and others hold the same opinion.

CLASSICAL ORIENT

BABYLONIA, ASSYRIA, CHALDEA, AND PERSIA.

Waring[10] says, "In Babylonian and Assyrian remains we search for it, the Swastika, in vain." Max Müller and Comte Goblet d'Alviella are of the same opinion.[11]

[8] Trübner & Co., London, 1882, pp. 142, pl. 60.

[9] Age de Bronze, p. 46.

[10] Moore Tribute, pp. 98, "Notes on Origin Orientale de la Métallurgie," Lyon, 1879. "Age de la Pierre et du Bronze dans l'Asie Occidentale," Bull. Soc. d'Anthrop., Lyon, 1882. Bull. Soc. d'Anthrop. de Paris, 1885, pp. 299, 318, and 3[illegible]

[11] "Ancient Art and Remote Ages."

[12] "La Migration des Symboles," pp. 51, 52.

of Persia. D'Alviella, the distinguished Belgian Mason, says that the Swastika is manifested only by its presence on certain coins of the Arsacides and the Sassanides.

PHENICIA.

It is reported by various authors that the Swastika has never been found in Phenicia, e.g. Max Müller, J. L. Waring, Count Goblet d'Alviella.[1]

Count Goblet d'Alviella says that the Swastika is not found in Phenicia, yet he is of the opinion that the congruent and symmetrical crosses brought to light from the far east also is reduced to the Caucasus Mountains, and the north of Africa. (See p. 790.

LYCAONIA.

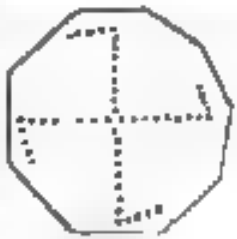
Lenormant, in his Classical Dictionary, under the above title, gives the following:

> A district of Asia Minor forming the southwestern quarter of Phrygia. The region of [illegible] was [illegible] in all [illegible] [illegible] in the middle of the [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] was separated from [illegible] by the range of Mount Taurus, comprehending a large portion of which in later times was termed Isaurica.

Count Goblet d'Alviella, among Persia and Lycaonia,[2] states that the Hittites introduced the Swastika on a bas relief of Boghaz Koi, where it forms a border of the robe of a king or priest offering a sacrifice to a god.

ARMENIA.

M. J. de Morgan, the present director of the French Museum at Cairo, under the [illegible] of the French Government made extensive researches in Armenia and brought to light prehistoric [illegible] and archæology of ancient Armenia. His report is entitled "Le Premier Age de Bronze dans l'Arménie et le Caucase."[3] He excavated a number of prehistoric cemeteries, and found some curious forms of crosses engraved on certain vases, and [illegible]. The Swastika, though present, was more rare. He found it on the [illegible] of one of the [illegible] vases. He found it on the [illegible] of one piece of pottery [illegible] from the prehistoric tombs. The bent arms are [illegible] to the left, as would be the Swastika of Prof. Max Müller.



[illegible]

[1] "Der Sanskrit's Ursprung," Copenhagen, 1877.

[2] "La Migration des Symboles," pp. 61, 62.

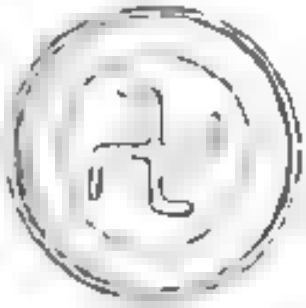
[3] Bull. de la Soc. d'Anthrop., December 6, 1888, xi, p. 671.

[4] "La Migration des Symboles," p. 61.

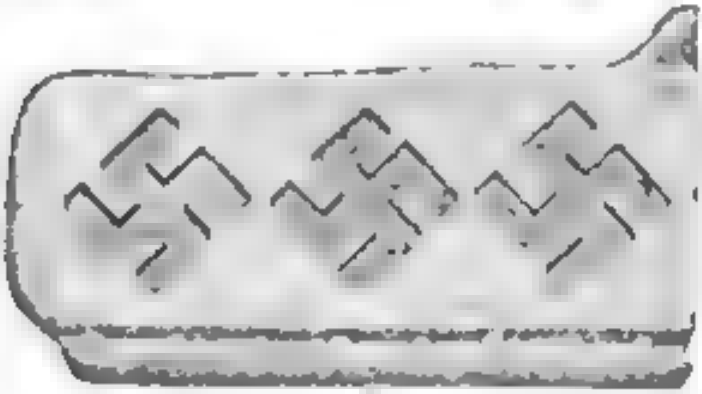
[5] "Histoire de l'Art dans l'Antiquité," iv. "Station Scientifique au Caucase."

[illegible]

at right angles, as represented in his pl. 6, fig. 5. These belonged to the first age of iron, and much of the art was intricate.[1] It represented animals as well as geometric forms, crosses, circles (concentric and otherwise), spirals, meanders, chevrons, herring bone, lozenges, etc. These were sometimes cast in the metal, at other times repoussé, and again were engraved, and occasionally these methods were employed together. Fig. 39 shows another form,



[illegible]



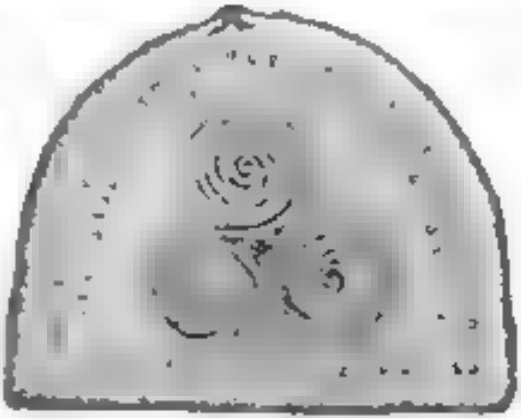
Necropolis of Kelme, Caucasus.

[illegible] period proto-

[1] Comte Goblet d'Alviella, "La Migration des Symboles," p. 51.
[illegible] Art in Remote Ages," pl. 41, figs. 5 and 6.

[illegible] horses for identification.

Mr. Frederick Remington, the celebrated artist and literateur, has [illegible] boy in Florida,[illegible] wherein he discourses of the forgery of brands on cattle in that country. One of his genuine brands is a circle with a small cross in the center. The forgery consists in elongating each arm of the cross and turning it with a scroll, forming an ogee [illegible] curiously enough, is practically the same brand [illegible]



[illegible]

[illegible] attempts to account for the use of that mark [illegible] horses in Circassia (fig. 41), and [illegible]

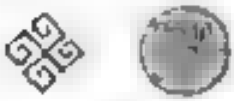


Fig. 40.

[illegible] arms; total, 420.

[illegible]

[illegible]

[illegible] Harper's Magazine, August, 18[illegible]

[illegible] tion de la Soc. d'Anthrop., 18[illegible]

[illegible] Congrès International d'Anthropologie et [illegible] Paris, 1889, p. 474

[illegible] Many of these were spindle [illegible]

[illegible] those from the upper cities.[3]

[illegible] Ibid., figs. 68–70, p. 229.
[3] Ibid., p. 304.

tikas. They are arranged in the order of their size, the depth being indicated in feet.

The 18 specimens found from 3 to 34 feet deep. The spindle-whorl shown in fig. 43 contains two Swastikas, the two arms of the one

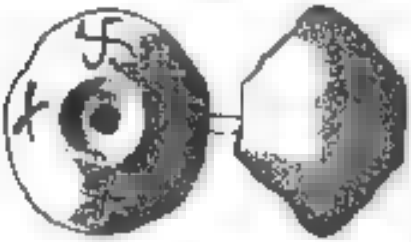


Fig. 43.
SPINDLE-WHORL WITH [illegible]

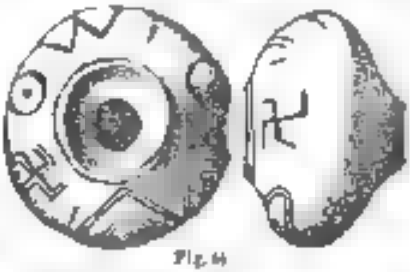


Fig. 44.
[illegible]

Swastikas, two arms are bent to the [illegible] the other two are seen to be right [illegible] The other swastika has four two bends, one at right angles, the other curved both to the right. The specimen shown in fig. 44 has two Swastikas, in one of which the four arms are bent at right angles to the left. The entire figure is traced in double lines, one heavy on the right, as though [illegible] ones. The second Swastika has its arms bent [illegible] lines taper to a point. The whorl shown in fig. 45 is nearly spherical, with two Swastikas [illegible] The ends of the four arms in both are bent at right angles, one to the right, the other [illegible] fig. 46 represents a spindle-whorl with two irregular Swastikas [illegible] one arm is bent at right angles [illegible] arms and points are uncertain and of un[illegible] angles. [illegible] arms and [illegible]

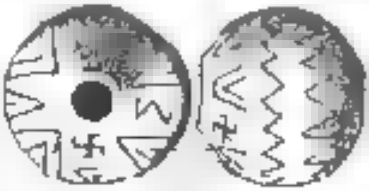


Fig. 45.
SPINDLE-WHORL WITH TWO SWASTIKAS.
[illegible]

Fig. 46.
SPINDLE-WHORL WITH TWO SWASTIKAS.
Depth, 34 feet.
[illegible]

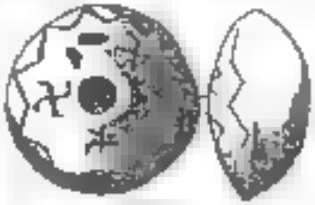


Fig. 47.
[illegible]

[illegible]

or legendary ornaments. [illegible] and [illegible] are three Swastikas, the [illegible] of all which [illegible] to the left, and not one at right angles. All three have one or more ends bent, not at any angle, but in a curve or hook, making an ogee. Fig. 48 shows a large whorl with two or three Swastikas on its upper surface in connection with several indefinite marks apparently without meaning. The dots are interspersed on the field, the Swastikas [illegible] left to the right, but with [illegible] angles. [illegible] of them the usual [illegible] forming [illegible] toward the center. [illegible] another [illegible] are [illegible] the same [illegible] that [illegible] the [illegible] of [illegible] Fig. 49 [illegible] segments [illegible] divided by [illegible] segments [illegible] These segments [illegible] marks [illegible] Swastikas [illegible] the [illegible] Two [illegible] line figures [illegible] the [illegible] Swastika [illegible]

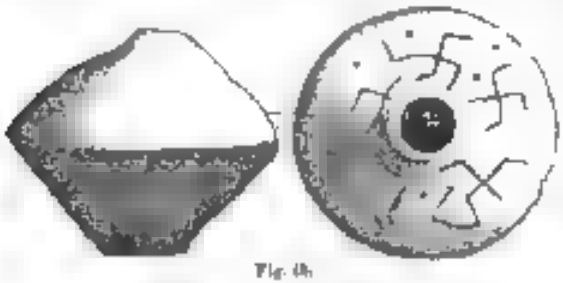


Fig. 48.
SPINDLE-WHORL WITH SWASTIKAS.
Depth, 18 feet.
[illegible]

Fig. 49
[illegible]

[illegible] the [illegible] Swastika [illegible] the [illegible] the [illegible] the [illegible] the [illegible]

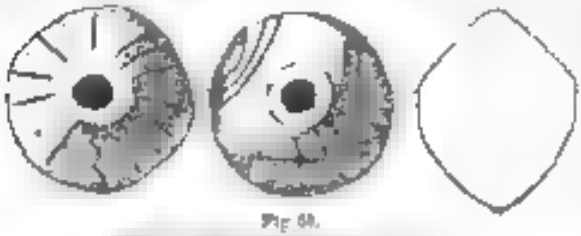


Fig. 50.
[illegible]

Fig. 50 represents one of the biconiform spindle-whorls with various decorations on the two sides, longitudinal lines interspersed with dots, arcs of concentric circles arranged in three [illegible] On one of these sides [illegible] Swastika, the arms [illegible] right angles, the ends [illegible] right angles [illegible] the left.

[illegible]

The specimen shown in fig. 5 contains four series of Swastikas and two [illegible] and [illegible]. [illegible] of the latter have been [illegible] by breaking the surface. The four Swastikas [illegible] the four arms bent to the right [illegible] greater than at right angles [illegible]. Several ends are [illegible] to a point. [illegible] shows a [illegible] form. It also has six Swastikas, the arms of which are [illegible]

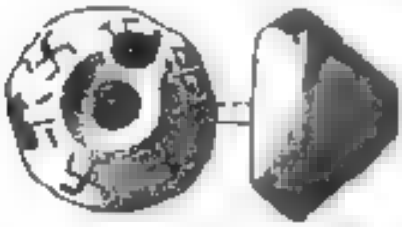


Fig. 8.

[illegible]

Depth, 33 feet.

[illegible]

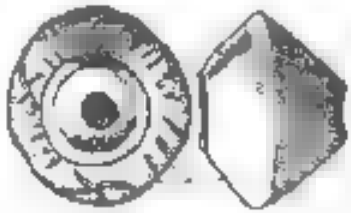


Fig. 9.

[illegible]

Depth, 33 feet.

[illegible]

forms, [illegible] the center [illegible] nearly right angles, the [illegible] of the plate. In fig. 6 [illegible] of the upper surface is filled with [illegible] by a Greek cross [illegible] the center of which is the center [illegible] of the wheel, which each of the four [illegible] is represented as a Swastika. The arms [illegible] all [illegible] at right angles, the ends [illegible] to the right at [illegible] angles. Each of these bent ends tapers to a point, some with slight curves and a small flourish. (See figs. 33 and 34 for reference to this flourish.) The specimen shown in fig. 54 has a center field in its upper part, of which the decoration consists of incised parallel lines forming segments of circles, repeated in each one of the four quarters of the field. The center hole is surrounded by two concentric rings of incised lines. In one of these spaces is a single Swastika [illegible] angles, two of its arms [illegible] to the right at right angles, the other two in the same direction and curved

Fig. [illegible]

[illegible]

Depth [illegible]

Fig. [illegible]

[illegible]

Depth [illegible]

The Fourth City (13.2 to 17.6 feet deep).—Schliemann says:

"We find among [illegible] of the burnt [illegible] the same triangular idols; the same [illegible] with or without tripod feet; the same [illegible] the same bottle-axes of jade [illegible] the same [illegible] and subtle queens of tracing [illegible] The number of these stone hammers and polished stone axes are fully twice as large as in the [illegible], while [illegible]

"Ilios," pg. [illegible]

[illegible]

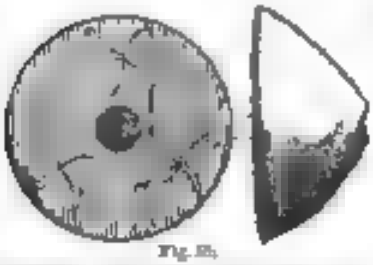


Fig. 55.

[illegible]

of the usual form, hundreds of small silex [illegible] of the [illegible] at Mycenæ, [illegible] or without incised ornamentation, [illegible] by thousands; their forms hardly vary from those in the third (the bronze) city, and the same may be generally said of their incised [illegible]

Fig. 75 shows a single cone, the upper surface being flat and without other [illegible] from each other, all made by the two crossed ogee lines with ends curved to the right. This specimen is much like that of fig. 71 (Museum Schliemann collection in the U. S. National Museum, Cat. No. 149704). Fig. 56 shows a remarkable spindle-whorl. Its marks greatly exalted the interest of Dr. Schliemann, and he devoted much space to the discussion of [illegible] characters. The whorl is [illegible] of a cone [illegible] surface for [illegible] the left. There are still two of these ends which [illegible] at right angles. Most of them are at an obtuse angle, while the ends of two are curved. Some taper to a point and finish with a slight flourish. The other marks which so interested Dr. Schliemann were the chevron ornament [illegible] fortified with many authorities, [illegible] The second series [illegible]

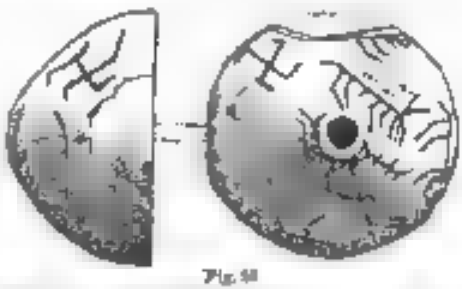


Fig. 56

[illegible]

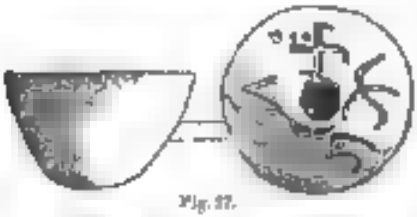


Fig. 57.

[illegible]

[illegible] of a similar sign from different [illegible] See fig. [illegible] Two [illegible] series of [illegible] represents an animal, [illegible] character unknown, with a head or tusks with two large branching horns or ears, a straight back, a stiff out drooping tail, four legs, and two rows of the remarkable dots—seven in one, six in the other—placed over the back of the animal. (See figs. 99 and 100.) Fig. 57 represents another cone-shaped wh[illegible] the flat surface of which is [illegible] perfect Swastika [illegible] the two arms crossing each other [illegible] right angles and the two [illegible] at right angles to the right [illegible] the other two are curved [illegible] to the right. Two [illegible] the other figures Dr. Schliemann calls Swastikas, although they are uncertain in some of their arms and angles. The fourth character he imagined to be an incipient or attempted Swastika. Fig. 58 shows a [illegible] with curious and [illegible] characters. One of them seems a crude Swastika, which [illegible] right angles the ends are bent at uncertain angles, three to the left and one to the right. These characters are so undetermined that it is doubtful if they could have had any signification, either ornamental or otherwise. Fig. 59 is almost conical, the flat surface thereof being only slightly raised at the center. It is much the same form as the wheels shown in [illegible] The [illegible] equidistant from the center mode and from each other are three ogee Swastikas [illegible] the alternate spaces are [illegible] circles, with dots in the centers. In fig. [illegible]

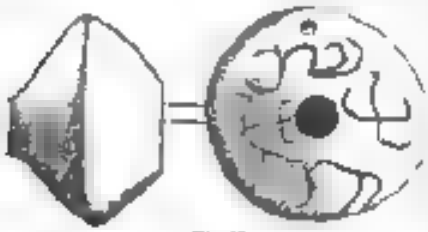


Fig. 56.
[illegible]

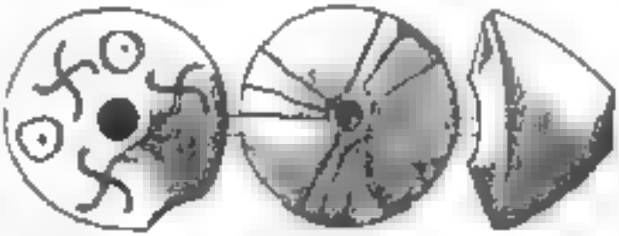


Fig. 58.
[illegible]

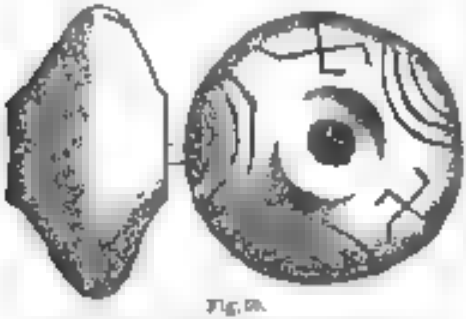


Fig. 59.
[illegible]

where is shown. It has three of the circle segments marked on each lateral portions, with three or four parallel lines, after the style shown in fig. 54. In the spaces are two Swastikas, in both of which the two main arms cross at right angles. Some of the ends bend at a right, and others at an obtuse angle. In one of the Swastikas the bent ends turn toward each other, forming a rude figure 8. The specimen shown in fig. 61 is biconical, but much flattened; it contains five ogee Swastikas, of which the ends of four bend to the right and one to the left. In an interval between them is one of the burning scars. Fig. 62 shows three Swastikas with double parallel lines. The main arms cross each other at right angles; the ends are bent at nearly right angles, one to the left, one to the right, and the other both ways. Fig. 63 represents a spindle-whorl with a cup-shaped depression around the central hole, which is surrounded by three lines in concentric circles, while on the field, at 90 degrees from each other, are four ogee Swastikas, tetraskelions, the arms all turning to the left and spirally ornamented. The specimen shown in fig. 64 is biconical, though, as usual, the upper cone is the smaller. There are parallel lines, three in a set, forming the segments of three circles, in one space of which appears a Swastika of a curious and complex form, similar to that shown in fig. 61. The two main arms cross each other at very nearly right angles and the ends also bend at right angles toward and approaching each other, so

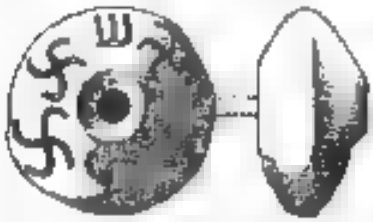


Fig. 61.

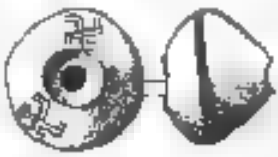


Fig. 63.

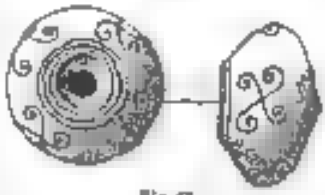


Fig. 64.

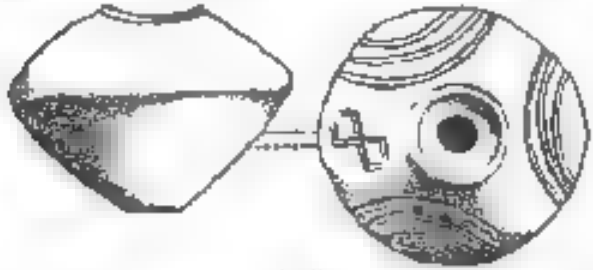


Fig. 66.

[illegible]

lines, three in number, arranged in segments of three circles, the periphery of which is toward the center, as in figs. 60 and 64. In one of the spaces is a Swastika of curious form, the main arms cross each other at right angles, but the four ends represent different styles—two are bent square to the left, one square to the right, and the fourth curves to the left at no angle. Fig. 66 shows a biconical whorl, and its top is decorated to represent three Swastikas [illegible]

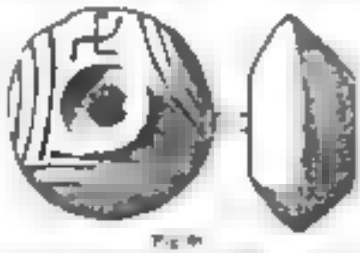
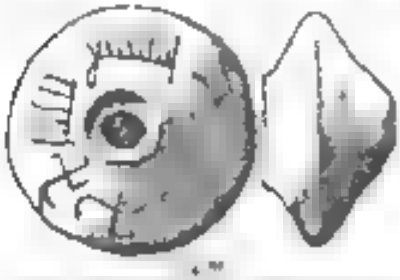


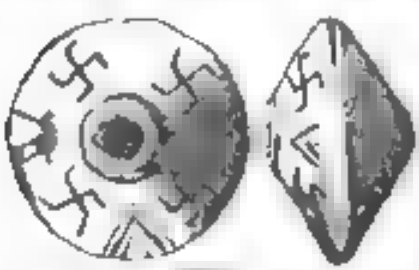
Fig. 66

[illegible]

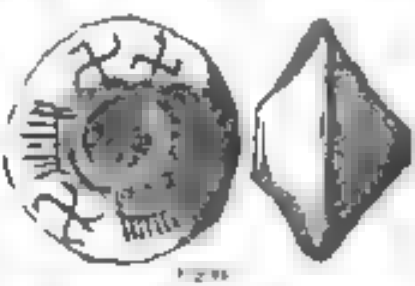


[illegible]

while two or three are curved; two of them show corrections, the marks at the ends having been changed in one case at a different angle and in another from a straight line to a curve. Fig. 67 shows four specimens of Swastika, the main arms of all of which cross at right angles. The ends all bend to the right, at nearly right angles, tapering to a [illegible] fig. 34b). They are alternated with a [illegible]



[illegible]



[illegible]

two figures [illegible] but [illegible]

[illegible] figs. 67 [illegible]. One of these seals, like that in fig. 66, has been [illegible]. Fig. 69 represents the swastika in which the main arms cross at nearly right angles. Here [illegible] one arm turn to the left and those of the other arm turn to the right in figure 8 style. One of the ends is curved, the others bent at different angles. Fig. 70 shows the parallel lines representing segments of a circle similar to figs. 60, 64, 65, and 69, except that it has four instead of three. It has one Swastika; the main arms (of double lines) cross at right angles [illegible] curving to the left with a slight ogee.

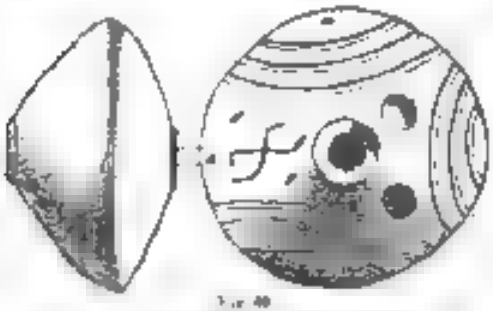


Fig. 69

[illegible]

Depth, [illegible] feet.

[illegible]

The U. S. National Museum [illegible] the following [illegible] of a collection of objects from Nineveh to Sir [illegible] wife, her husband, before his death, had signified should be given to the United States as a token of his remembrance of and regard for his adopted country. He never forgot that he was an American citizen, and, preparing for death, made his acknowledgments [illegible] the manner mentioned. The collection consisted of 178 objects, all [illegible] general [illegible]. This collection is [illegible] of Prehistoric Archæology. In this collection is a spindle-whorl, found at 13½ feet (4 meters) depth and belonging to the fourth city. It had three Swastikas upon its face, and is here shown as fig. 71.

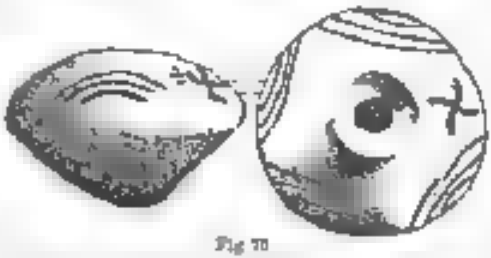


Fig. 70

[illegible]

The Fifth City.—Schliemann says:[2]

[illegible] found to [illegible] abundant there, occur again here. In-

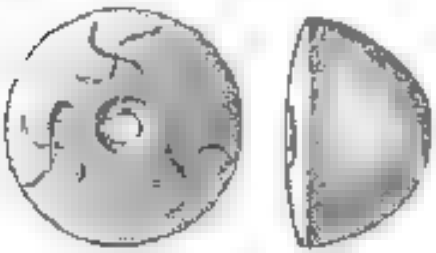


Fig. 71

[illegible]

[illegible] Collection, [illegible]

[1] Ibid., fig. 1852.

[2] Ibid., p. 373.

[illegible] which were never found before, are here plentiful.

The Sixth and Seventh Cities. — The sixth city is described in [illegible] page [illegible] and the seventh [illegible] of cautious [illegible] painted ornamentation, and shed no further light on the Swastika.

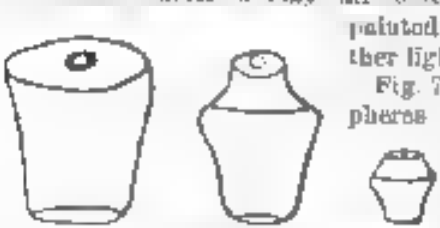
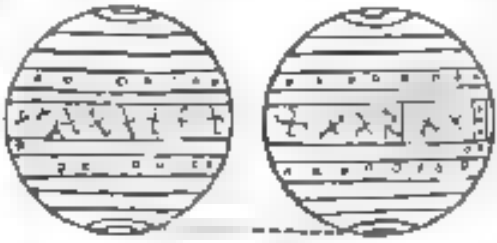


Fig. 72. [illegible]

Fig. 75 represents the opposite hemispheres of a terra-cotta ball, found at a depth of 20 feet, divided by incised lines into fifteen zones, of which two are ornamented with [illegible] the largest [illegible] with [illegible] 卐 and 卍.

de groulez says that there were found at Schliemann's [illegible] 609 [illegible] of the swastika "pure and simple" [illegible] the swastika "more and more" [illegible] of several forms. Those in which the four arms of the cross were at other angles besides right angles, [illegible] and others [illegible] Max Müller's Swastika [illegible] and turned outward with a flourish; where the arms [illegible] in spirals each upon itself, are turned, some to the right, some to the left. We shall see other related forms [illegible] or more arms, instead of [illegible] the cross and [illegible] the Swastika [illegible] where [illegible] with the Swastika and are [illegible] the association of [illegible] from the same [illegible] A [illegible] together with Schliemann's



[illegible]

[illegible] They have [illegible] among the [illegible] of America. Possibly these designs have a signification, possibly not. Dr Seler seemed thought that in many cases they had. Professor Sayce supported him, strongly inclining toward an alphabetic or linguistic, perhaps ideographic, signification. No opinion is advanced by the author on these theories, but the designs are given in considerable numbers, to the end that the [illegible]

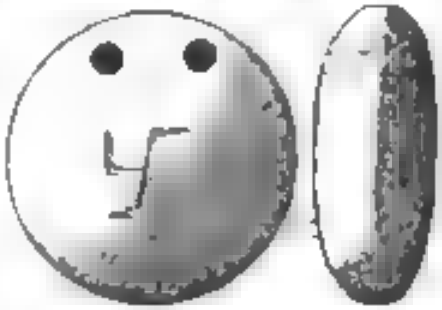


Fig 74.

[illegible]

[illegible]

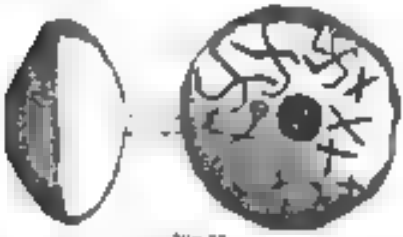


Fig 75.

[illegible]

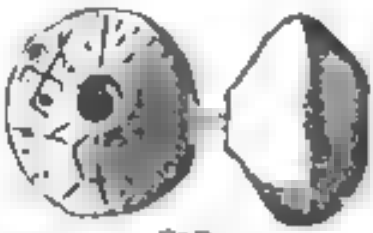


Fig 76

[illegible]

[illegible]

in the field of fig. 78. Two fairly well formed Swastikas appear, both of the ogee style, with the ends curved to the right. One is of the style resembling the figure 8 (see figs. 60 and 64). Two others are crudely and irregularly formed, and would scarcely be recognized as Swastikas except for their association. Fig. 79 represents uncertain and misformed Swastikas. The [illegible]

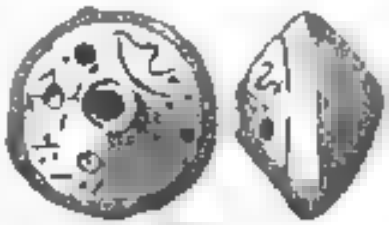


Fig. 80

[illegible]

[illegible] are present and the field is more or less covered with [illegible] marks. Fig. 80 also illustrates the indefinite and inchoate style of decoration. One unfinished Swastika appears which, unlike anything we have yet seen, has a circle with a dot in the center for the body of the Swastika at the crossing of the main arms. Fig. 81 shows two Swastikas, both crossing their main arms at right angles and the ends bending also at right angles—one to the right, the other to the left. [illegible]

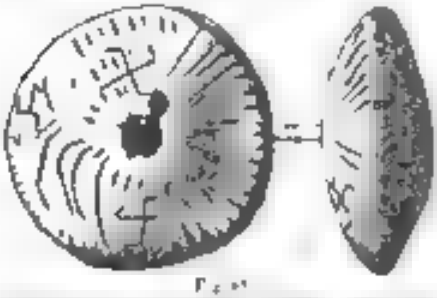


Fig. 81

[illegible]

shows four segmented circles with an indefinite Swastika in one of the spaces. The ends are not well turned, only one being well attached to the main arms. One of the ends is not joined, one overruns and forms a sort of cross; the other has no [illegible] Swastika [illegible] right angles, turning to the [illegible] The [illegible]

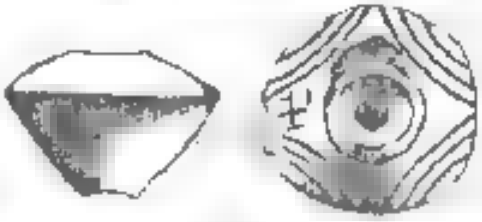


Fig. 82

[illegible]

of the Swastika [illegible] parts of the disc are [illegible] [illegible] the circle. The outer [illegible] with the parallel sides of the circle segment, as shown in many other specimens. The specimen shown in fig. 84 is similar in style to the last. The bodies of six Swastikas are formed by a circle and dot, while the arms of the cross start from the outside of the circle, extending themselves in curves, all of them to the right (see fig. 83). It has no other [illegible]. The same remarks [illegible] the different use of the Swastika in association with [illegible]. We have seen many Swastikas composed of the crossed [illegible] curves [illegible] 8, and so also [illegible] and [illegible] Swastikas, yet they show a relationship of form from which the derivation of a Swastika would be easy.

Fig. [illegible]

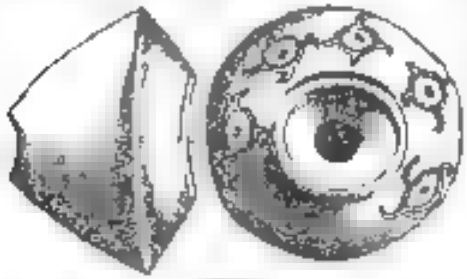


Fig. [illegible]

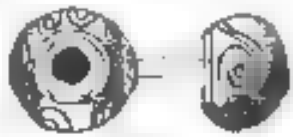


Fig. [illegible]

Attention has been called to decorations [illegible] segments of the circles [illegible] these whorls, the [illegible] to warm their centers (figs. 60, 64, 65, 69, 70, 82 and 83). Also to the mysterious dots (figs. 45, 56, 73, 76, 77, 79, 84, 92, 96 and 97). Fig. 87 shows a combination of the segments of three circles, the dots within each, and two Swastikas. Of the Swastika [illegible] the right [illegible] turns to the right, but at an obtuse angle, with one end straight and the other [illegible] curved. Fig. [illegible] represents a [illegible] circle divided similar to fig. 49. Each of these sections contains

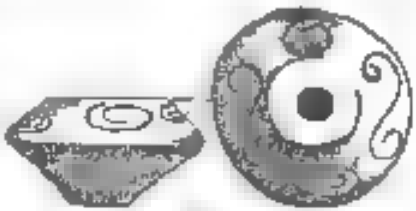


Fig. [illegible]

[illegible] Swastika and which [illegible] arms. One has regular, the other irregular, lines and intervals. Fig. 89 represents a spindle-whorl of terra cotta nearly spherical, with decoration of a large central dot and lines springing thereout, almost like the spokes of a wheel, then all turning to the left as volutes. In some countries this has been [illegible]

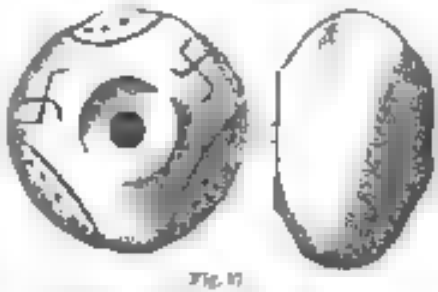


Fig. 89

[illegible]

[illegible] ogee curve developed into a Swastika, in which many arms start from the center [illegible] curling dots are seen in fig. 90.

Fig. 90

[illegible]

[illegible] We [illegible] further on many more forms of decoration by incised lines on these Troyan whorls, which may have had no relation to the Swastika, but are inserted here because persons rich in theories and [illegible] but in imagination have declared that they could see a resemblance, a relation, in this or some other decoration. As objects belonging to the same culture, from the same locality, and intimately associated with unmistakable Swastikas, they [illegible]

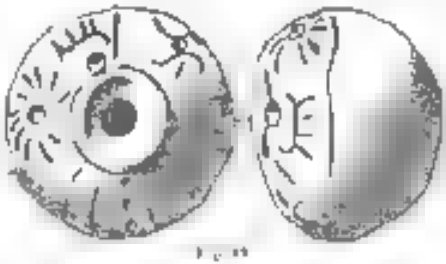
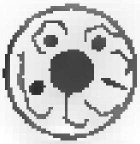


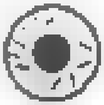
Fig. 91

[illegible]

be [illegible] case against th[illegible] contention [illegible] the oppos-ing party [illegible] dence or to be heard in argu-ment. Therefore the objects are inserted [illegible] because the Swastika is considered to be a form of the cross. There may have been no evolution or relationship between them, but no person is competent to decide it [illegible] there was not. [illegible] the growth and [illegible] and Swastika [illegible] There [illegible] between the Swastika and the cross. [illegible] be [illegible] assumed.

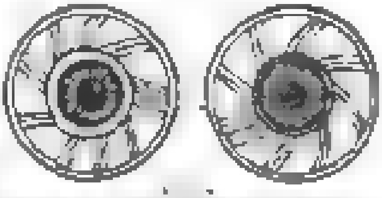


[illegible]



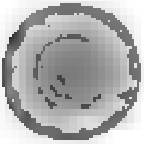
[illegible]

Evidence leading to conviction may be found in associated contemporaneous specimens. M. Montelius, an archæologist of repute in the National Museum at Stockholm, discovered eight stages of culture in the bronze age of that country, [illegible] based [illegible] upon the foregoing principle applied to the [illegible] graves [illegible] the study of fibulæ, he was enabled to lay out [illegible] each different, [illegible] of workmanship [illegible] No. 1 being the smallest and No. 8 the largest [illegible] They were then classified according [illegible] together [illegible] the series. [illegible]



[illegible] ARMS.

[illegible]



[illegible]

from each other, as 1, 5, 8, were never found associated, and it was conclusively shown that they were related, were the same object, all served a similar purpose, and together formed an evolutionary series showing their common origin, development, growth and continuous improvement in art, always by communication between their makers or owners.

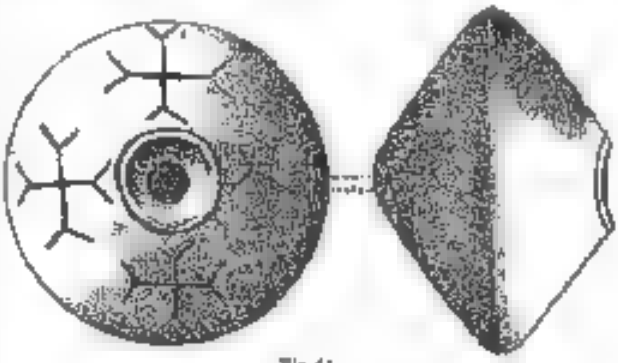


Fig. 44.
LATE NEOLITHIC STONE-WORK.
Four crosses with bifurcated arms.
Third city. Depth, 18 feet.
Schliemann, "Troy," fig. [illegible]

Thus it may be with the other forms of crosses, and thus it appears to be with the circle and spiral Swastikas and those with ends bent in opposite and different directions. Just what their relations are and at which end of the series the evolution began is not argued. This is left for the theorists and mythologists, protesting however that they must not run wild or push their theories beyond bounds. Fig. 44 represents four crosses, the main arms of which are at right angles, and each arm and all ends, instead of being bent at an angle which would make them Swastikas, are bifurcated and turn both

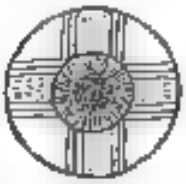


Fig. 45
STONE WORK.
[illegible]
Third city. Depth [illegible] feet.
Schliemann, [illegible] fig. [illegible]

Fig. 46
STONE WORK.
[illegible]
Third city. Depth [illegible]
Schliemann, [illegible] fig. [illegible]

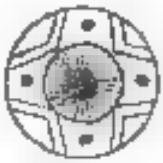


Fig. 47
STONE WORK.
Greek cross [illegible] arms with [illegible]
Third city. [illegible]

ways, thus forming a foliated cross similar to the May cross, for a Tree of Life. Figs. 45, 46 and 47 show Greek crosses. The centers of the crosses are occupied by the central hole of the work, while the arms extend to the periphery. In the centers of the respective arms are the [illegible] holes. The question might here be asked whether these holes, which represented circles, stood for the sun symbol or solar disk. The

Fig. 98.
SPINDLE-WHORL.

[illegible] one description will [illegible] tail drooping, four [illegible] ing eye on one side, and long ears resembling those of a rabbit [illegible]

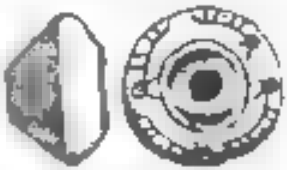


Fig. 99.

[illegible]

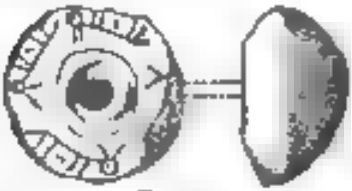


Fig. 100.
BIGOPHAL SPINDLE-WHORL.

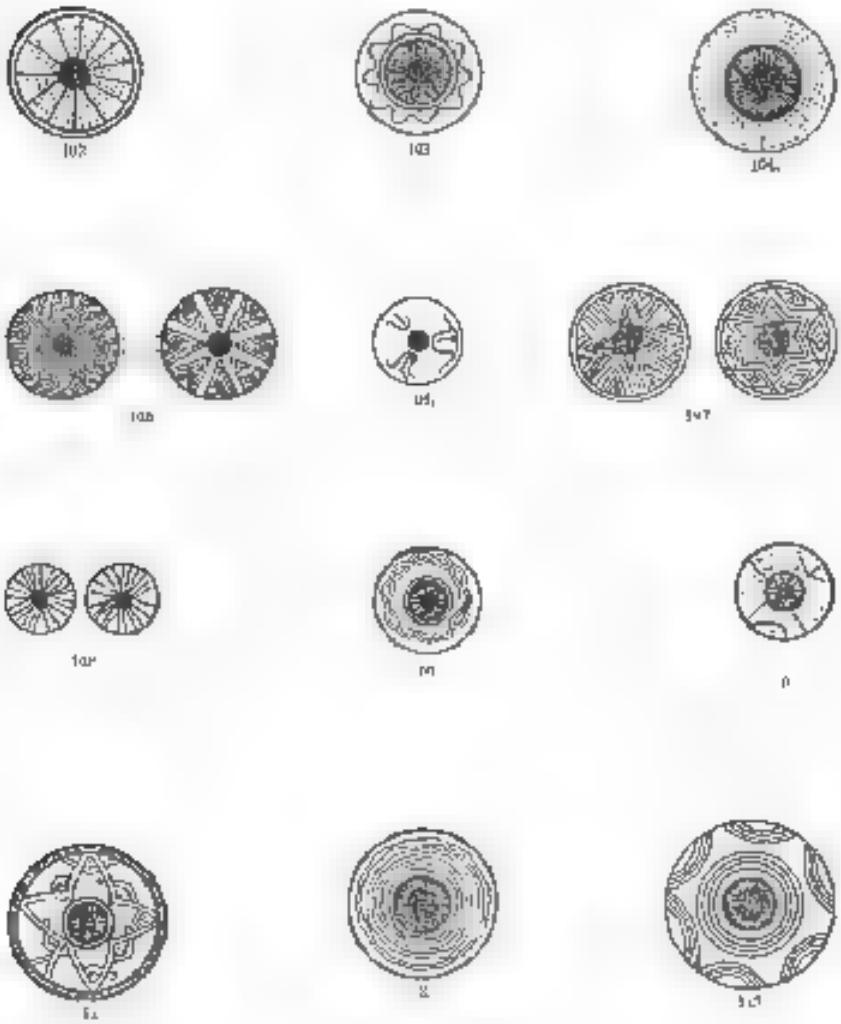
[illegible] specimens. Fig. 101 shows both ends of a spindle-whorl, and is here inserted because it represents one of the "burning altars" of Dr Schliemann, associated with a Swastika, as in figs. 61, 66, and 68, and even those of Ig ures style (figs. 64 and 66).

[illegible]

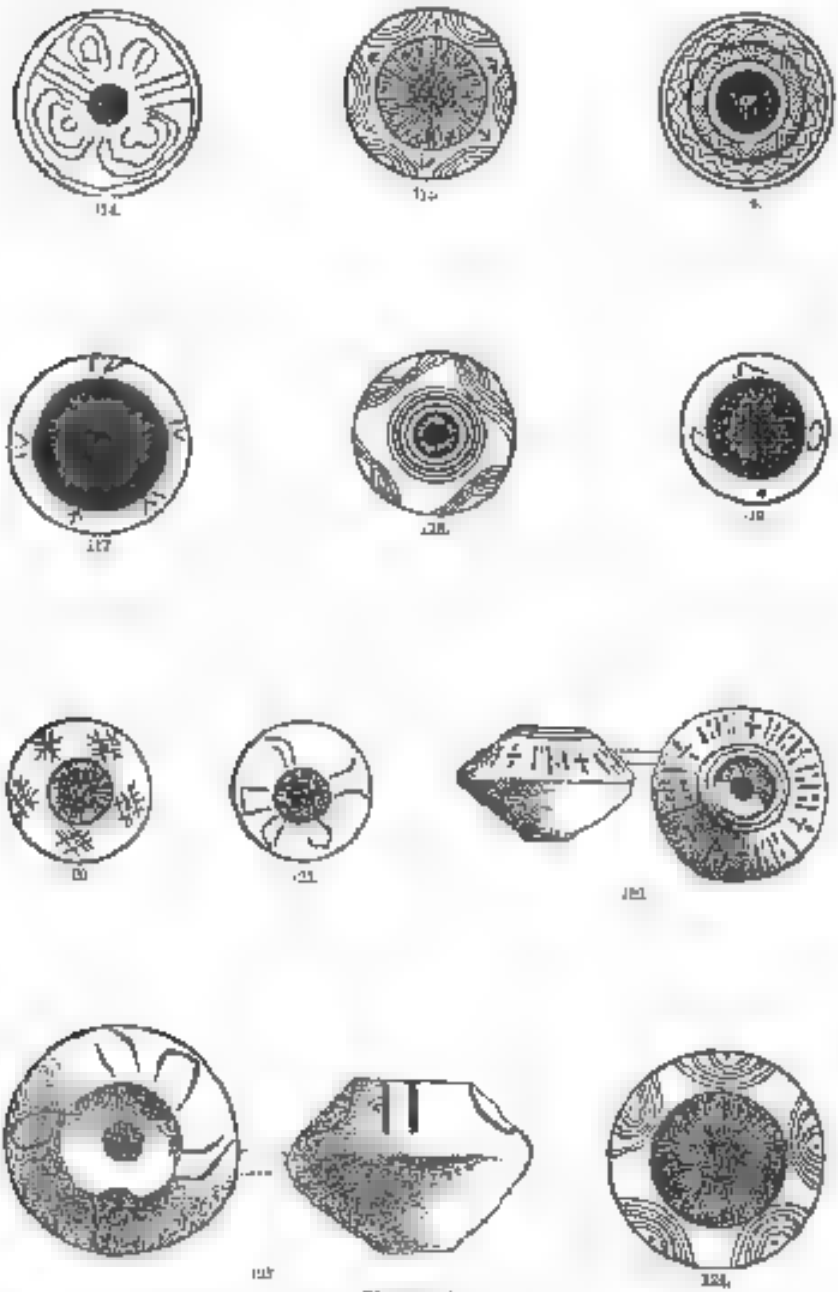
The Swastika pure and simple was found on 56 specimens, while its related or suggested forms were on 420 (pp. 809, 810). Many of the other whorls were decorated with almost every imaginable form of cut, dash, circle, star, lozenge, zigzag, with many indefinite and undescribable forms. In presenting the claims of the Swastika as an intentional sign, with intentional, though perhaps [illegible]

[illegible]

figures of those decorations as they appeared on the spindle whorls found at Troy and associated with those heretofore given with the Swastika. It is not decided, however, that these are by no means to the Swastika, or that they had any connection with its manufacture or existence, either by evolution or otherwise, but they are here inserted to the end that the student and reader may use the account of the association and make such comparison as will satisfy him. (Figs. 103 to 113.)



Figs. 102-113
TROJAN SPINDLE WHORLS
(Schliemann, Ilios.)



Figures 114-124.

VARIOUS FISHER FIGURES

Scale [illegible]

Location of [illegible] [illegible] ing report.[1]

[illegible]

In "Troja" Professor Sayce says

Precisely the same figure, with ringlets on either side of the head, but with a different ornament dots [illegible] recently found in Mycenæ, and published by M. Salmon Reinach in Revue Archæologique. By the side of the [illegible] roman symbols that surround them is the representation of one of the terra-cotta whorls, of which Dr. Schliemann found such multitudes at Troy.

The chief interest to us of Dr. Schliemann's [illegible]

The vulva is represented by a large triangle in the [illegible] see two lines of dots to the right and left of the vulva. The most curious ornament of the figure is a Swastika, which we see in the middle of the vulva. [illegible] for as we know, the only figures to which the idol before us has any resemblance are the female figures of white marble found in tombs in Attica and in the Cyclades. Six of these, which are in the museum at Athens, [illegible] represent naked women. [illegible] The vulva is represented on the six figures by a large triangle. [illegible] Similar white Parian marble figures, found in the Cyclades, whereon the vulva is represented by a denuded triangle, are preserved in the British Museum. Lenormant [illegible]

"The statuettes of the Cyclades, in the form of a naked [illegible] [illegible] ly represented on the [illegible] tion of which begins in the most [illegible]

[1] "Troja," fig. 220, p. 337 [illegible]

[2] Ibid., p. 338.

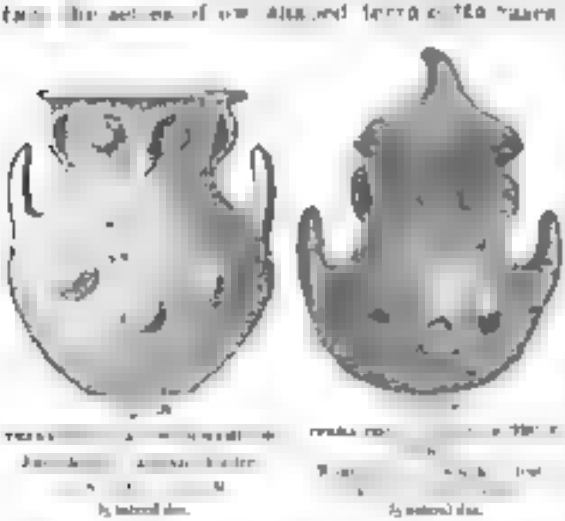
[3] See p. 715

[illegible] remarked [illegible] mark [illegible] the vase described by Schliemann, but rather on a triangular shield which covers the [illegible]

Professor Sayce [illegible] the existence of this lesson did [illegible] the Swastika was, among the ancients, a symbol of the generative power of man.

[illegible] vases [illegible] fact that terra-cotta [illegible] triangular form [illegible] the [illegible] were worn [illegible] the [illegible] of the [illegible] These [illegible] have [illegible] the angles, apparently for suspension by cords. The U. S. National Museum has some of these [illegible] which are figured in the chapter relating to Hissarlik. The [illegible] between these [illegible] remains to be whether they were [illegible] and whether [illegible] the knowledge of [illegible] came over by migration or not.

[illegible] It is also remarkable to note [illegible] the [illegible] of the terra-cotta vases of the ancient cities of Hissarlik and their relation to the Swastika as possibly symbol of the generative power. These vases have rounded bottoms, wide bellies, high shoulders (the height of which is emphasized by the form and position of the handles), the mouth narrow and somewhat bottle shaped, but not [illegible] What would be the neck is much



[illegible] By national class.

[illegible] By national class.

[illegible] human figure, [illegible] nevertheless [illegible] At [illegible] the [illegible] vase [illegible] the [illegible] but if we look at fig. 17 [illegible] the power of the vase [illegible] the head [illegible] to respect [illegible] nearly [illegible] man [illegible] The U. S. National Museum possesses many of these vases in the [illegible] fig. 126. It [illegible] while [illegible] are [illegible] and [illegible] these figures [illegible] It is said [illegible] forms a series [illegible] be [illegible] Museum would be the [illegible] the [illegible] order named.

[illegible]

Fig. 136

[illegible]

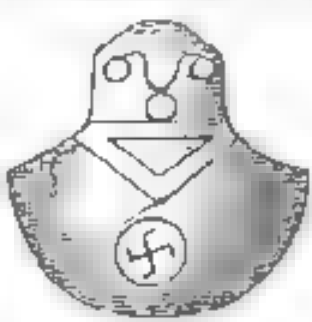


Fig. 137

[illegible]

[illegible] authors [illegible] this sign, [illegible] peculiar [illegible], has to [illegible] a symbol of [illegible] happiness, good fortune [illegible] it represents the generative power.

From the earliest time of which we have knowledge of the [illegible] or Jehovah of Israel we know that the raising up [illegible] of his people constituted his greatest [illegible] and his [illegible] greatest [illegible]. The [illegible] greatest [illegible] [illegible] the City [illegible] [illegible] the earth. This was repeated after the [illegible] [illegible] the garden, [illegible] was. In [illegible] Abraham, [illegible] [illegible] [illegible] what [illegible] [illegible] [illegible] [illegible]

Genesis i, 28.

[illegible]

Genesis xii, 16.

[illegible]

[illegible]

opinion. He says [2]

[illegible]

Jezreel hill of Hissarlik, so far as it has been uncovered.

[illegible]

[1] Genesis xlii, 16, xv 5

[2] "Dios," preface, p. xi.

[illegible]

[illegible]

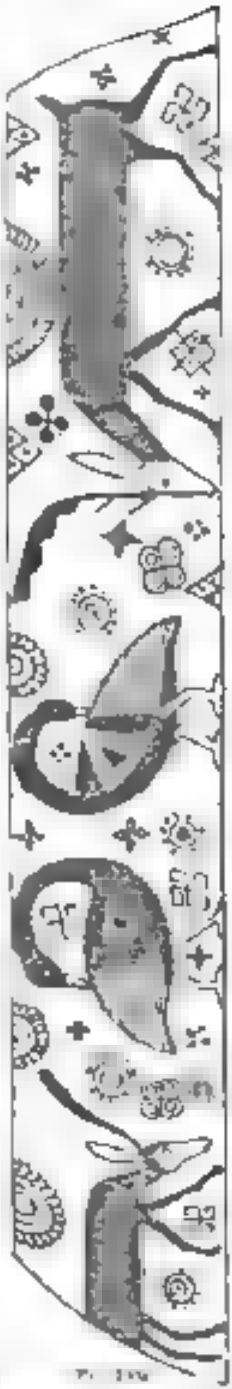
[illegible]

Naucratis.—Figs. 130 to 135, made after illustrations in Mr. W. Flinders Petrie's [illegible] mount-kacie Sus-tikus. It should be explained that these are said to be Greek vases which have been imported into Egypt. Suitable, while found in Egypt and so classed geographically, they are not Egyptian, but Greek.

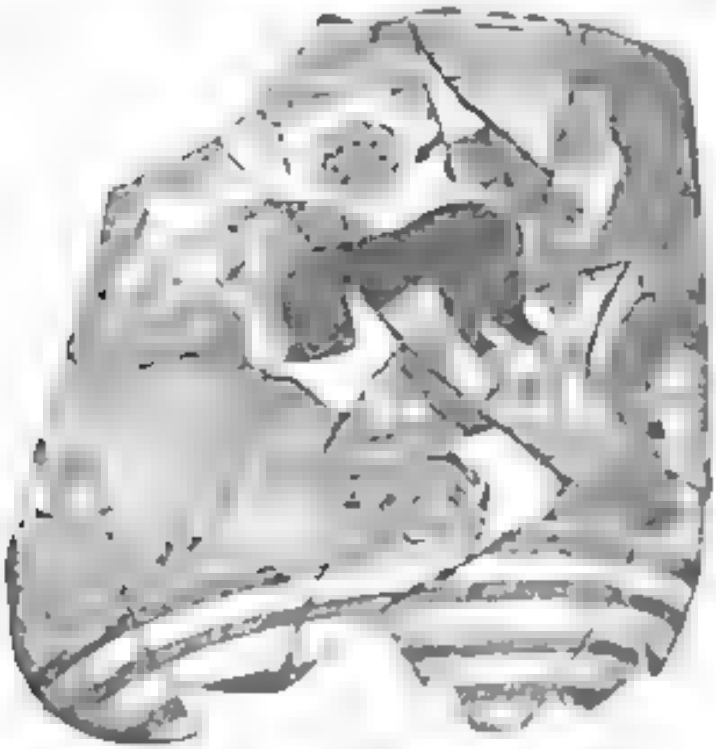
Coptos (*Achmim*, *Panopolis*). Within the past few years great discoveries have been made [illegible] Fayum, and Achmim, the last of which was the ancient city of Panopolis. The inhabitants of [illegible] the surrounding [illegible] bering cities were Christian Greeks, who migrated from their country during the first centuries of our era and settled in this land of Egypt. Strabo mentions these people and their ability as weavers and embroiderers. Discoveries have been made of their cemeteries, winding sheets, and grave clothes. These clothes have been subjected to analytic investigation, and it is the conclusion of M. Gerspach, the administrator of the national manufactory of the Gobelin tapestry, Paris, that they were woven in the same way as the [illegible] did not differ essentially from them. He adds:

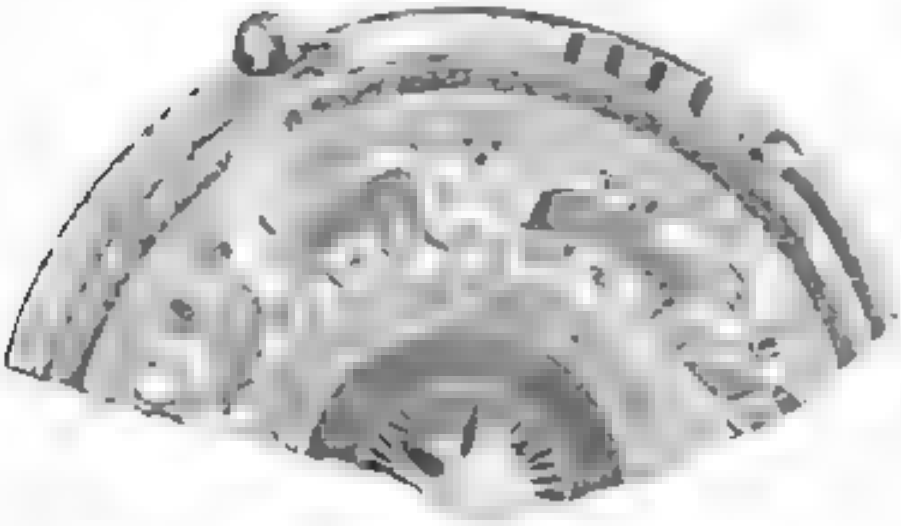
> These Egyptian tapestries and those of the Gobelins are the result of work which is identical except in some secondary details, so that I have been able, without difficulty, to reproduce these Coptic tapestries in the Gobelin manufactory.

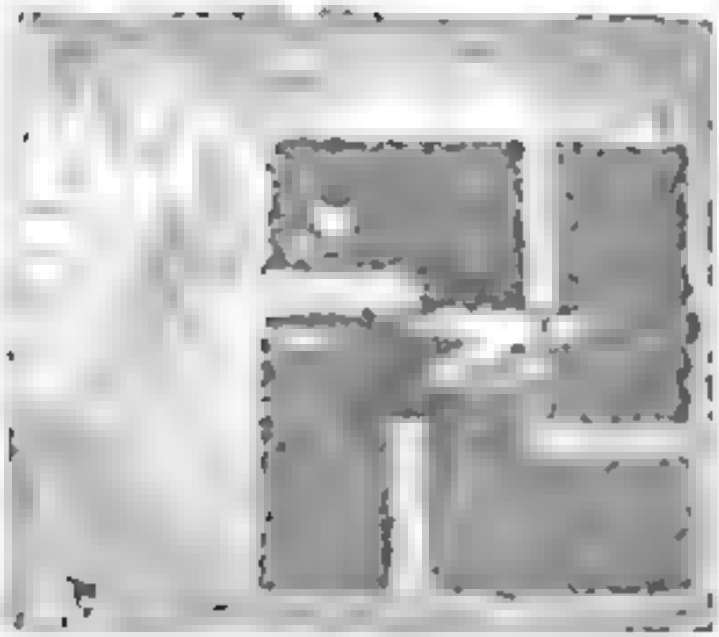
On one of these Coptic clothes, made of linen [illegible] von Achmim-Panopolis," by R. Forrer, occurs



Les Tapisseries Coptes," sup. 4, pp. [illegible]







[illegible] among the corners of the [illegible] as a large medallion, as shown in the figure.

ALGERIA

[illegible]

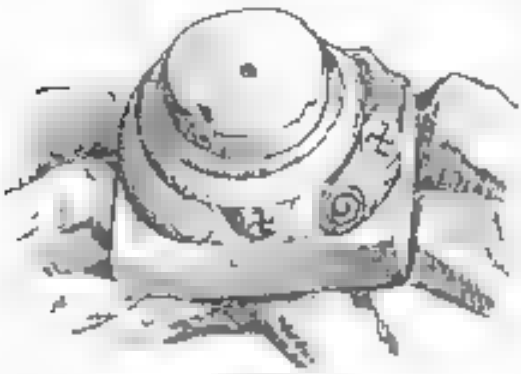


Fig. 137

[illegible]

[illegible] Algeria

[illegible]

[illegible] (figure), the base of a column from a ruined Roman building in Algeria (fig. 137), on the torus of which are engraved two Swastikas, the arms crossing at right angles, all ends bent at right angles to the left. There are other figures (five and six on the same plate) of Swastikas from a Roman mosaic pavement in Algeria. Instead of being square, however, or at right angles, as might ordinarily be expected [illegible] The Swastika [illegible] found [illegible] Algeria.[37]

ASHANTEE

Mr. [illegible] McLean [illegible] Scotland. [illegible] at [illegible] Edea, in whose possession they were at Inverness, he had found some marked with a Swastika sign (fig. 138). These specimens were claimed to be aboriginal, but whether the marks were cast or stamped in the ingot is not stated.

Fig. 138

[illegible]

[illegible] Soc. Française de numism. et d'archéol., tr. pl. 3, p. 3

[37] Ibid., p. 358

CLASSICAL OCCIDENT MEDITERRANEAN

GREECE AND THE ISLANDS OF CYPRUS, CRETE, MELOS, AND THERA

The Swastika has been found in Greece and the islands of the Archipelago [illegible] of [illegible] gold [illegible] personal [illegible] was [illegible] [illegible] for greatest [illegible] [illegible] [illegible] It is remarkable that the [illegible] on which the Swastika appears in the

Fig. [illegible]

[illegible]

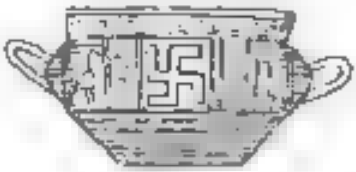


Fig. [illegible]

[illegible]

largest proportion shows the order [illegible] being [illegible] period [illegible] Egypt are assigned by Mr. [illegible] Petrie [illegible] 600 centuries [illegible] their presence is accounted for by [illegible] in Greece.

The Greek and Egyptian meander not the ancestor of the Swastika. Professor Goodyear says: "There is no [illegible] archæologist [illegible] can be so easily demonstrated as the assertion that the Swastika is originally a fragment of the Egyptian meander, provided Greek geometric vases are called in evidence."

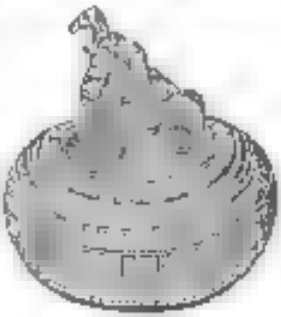


Fig. [illegible]

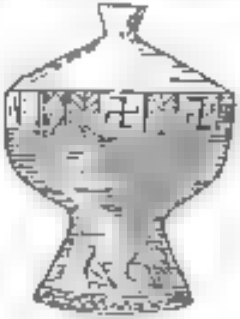
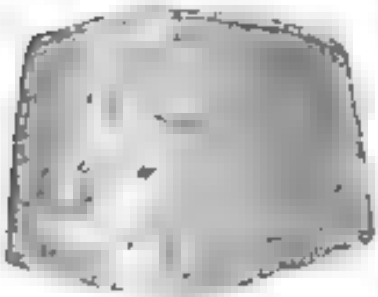


Fig. [illegible]

[illegible]

Egyptian meander here means the Greek fret. Despite the ease with which he says it can be demonstrated that the Swastika is originally a fragment of the Egyptian meander, [illegible] for the [illegible] of [illegible] [illegible] necessary to prove his proposition.

[illegible]



proved. It is difficult, if not impossible, to procure direct evidence on the proposition. Comparisons may be made between the two signs, but this is secondary or indirect evidence, and depends largely on argument. No man is so poor in expedients that he may not argue. Goldsmith's schoolmaster "even (so) vanquished, he could argue still." The Greek fret, once established, might easily be doubled or crossed in some of its members, thus forming a figure similar to the Swastika (fig. 139), which would serve as an ornament, but is [illegible] The crossed lines in the Greek fret seem to have been altogether fortuitous. They gave it no symbolic character. It was simply a variation of the fret, and at best was rarely used, and I know it was employed only for or-

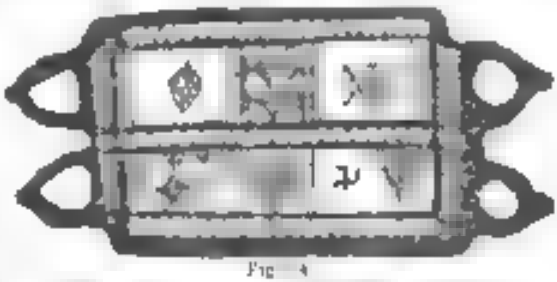
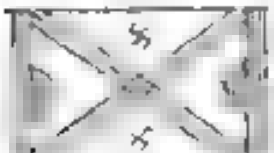


Fig. [illegible]

any signification—not a sign of benediction, [illegible] of the Greek fret, so far as we can see, its use, is its adaptability to form an extended ornamental band, consisting of doubled, bent, and sometimes crossed or interlaced lines, always continuous and never ending and running between two parallel border lines. Two interlacing lines can be [illegible]



[illegible] must be separated from its fellows. The Swastika has four arms, each made by a single line which comes to an end in each quarter. This is more imperative with the meander Swastika than with the normal. If the lines be doubled on [illegible] another Swastika adjoining, in the attempt to [illegible] band, it will [illegible]

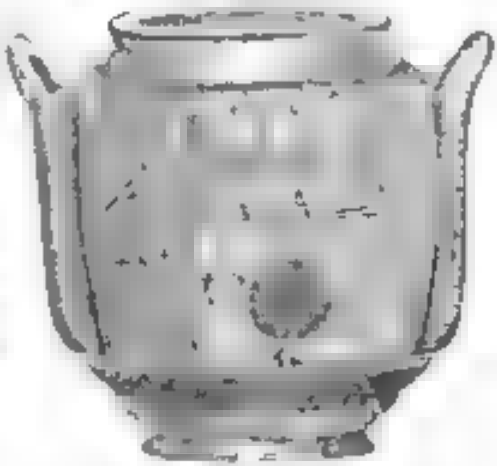
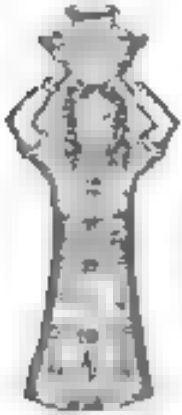


Fig. 167

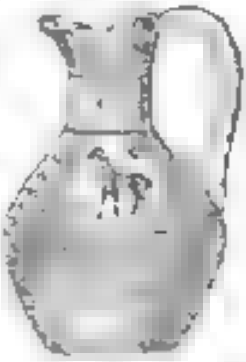
[illegible] VASE WITH SWASTIKAS

[illegible]



[illegible] WITH SWASTIKAS [illegible]

[illegible] making a band of Swastikas, to be connected with each other, or to make them travel in any given direction with continuous lines, will be found impossible. [illegible] is done by his figure on page 96, in connection with [illegible] and 354. These figures are given in this paper and are, respectively Nos. 3 [illegible] and 7. Exception is taken to the pretended [illegible] these figures. (1) There is nothing to show any actual relationship between them. There is no evidence that they agreed either in locality or time, or that [illegible]



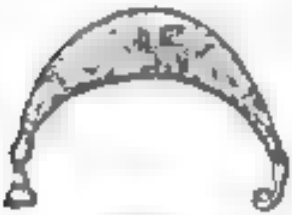


Fig. [illegible]

[illegible]

Goodyear, "Grammar of the Lotus," pl. [illegible]

the minds of their respective artists. (2) Single specimens are no evidence of custom. This is a principle of the common law which has

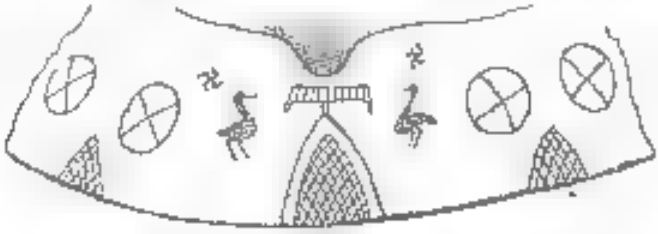


Fig. 51.

DETAIL OF GREEK VASE WITH SWASTIKAS AND FOLDED FEET OF BIRDS.

[illegible]

such a good foundation, and was as applicable in those days as it is now. The transition from the spiral to the Greek fret and from the

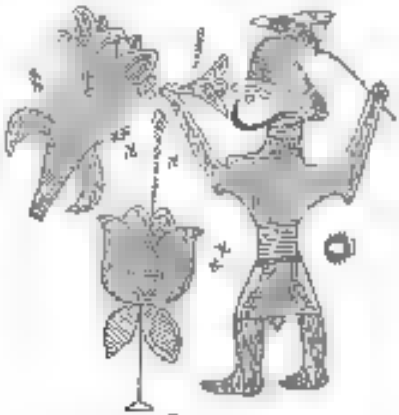


Fig. 152.

DETAIL OF [illegible] VASE.

Sandwich, Indian, Mexican, and Swastikas.

[illegible]

Greek fret to the Swastika can be shown only by the existence of the custom or habit of the artist to make them both in the same or adjoin

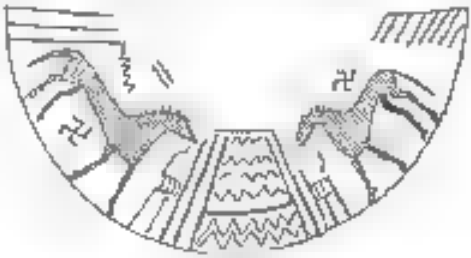


Fig. 153.

DETAIL OF GREEK GEOMETRIC VASE WITH SWASTIKAS AND FIGURES OF MOURNERS.

[illegible]

Berlin Museum.

[illegible]

ing epochs of time, and this is not proved by showing a single specimen. (3) If a greater number of specimens were produced, he chance of

evidence would still be incomplete for the meander or Greek fret, which, as has just been seen, be found impossible of transition into the meander Swastika. The Swastika does not extend itself in one line, but it spread at right angles in each of the four directions (figs. 21 and 25). The transition will be found much easier from the Greek meander fret to the normal Swastika and from that to the meander Swastika than to proceed in the opposite direction. Anyone who doubts this has

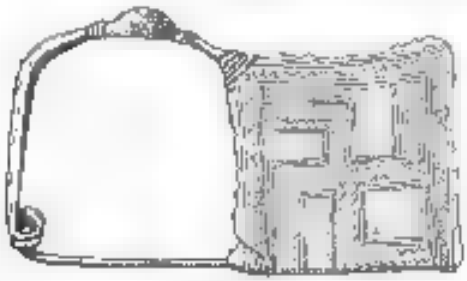


Fig. 164.

[illegible] with [illegible] Swastika on [illegible]

Musée de Germain

[illegible]

Fig. 165.

[illegible] vase, [illegible] with [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

but to try to make the Swastika in a continuous or extended band or line (fig. 26), similar to the Greek fret.

Figs. 133 and 134, from Naukratis, afford palpable evidence of the different origin of the Swastika and the Greek fret. Even early Greek vases, though found in Egypt, these seem to be only side examples of the fret and the Swastika used contemporaneously and

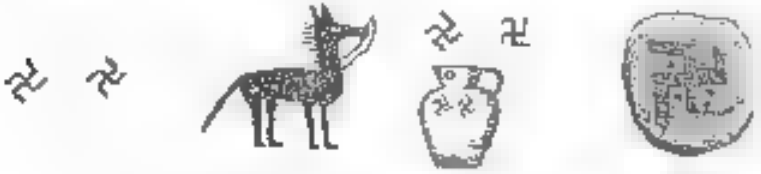


Fig. 166.

[illegible] vase with Swastikas and [illegible] of animal

[illegible]

Fig. 167.

[illegible]

[illegible]

[illegible]

[illegible]

be in [illegible] in a duplicate and perfect [illegible] and [illegible] presence of the other, they would have belonged to [illegible] generation and would have appeared simultaneously on the same specimen. Another illustration of simultaneous [illegible] is fig. 164, which represents an Etruscan vase[*] ornamented with [illegible] and bears in the form of

See p. 795.

[*] [illegible] pour l'Histoire Primitive et Naturelle de l'Homme [illegible]

Swastikas, not associated with the chevrons of the Greek fret, showing them to be of contemporaneous use, are therefore not as Professor

Fig. 8

VASE WITH FRETS AND SWASTIKAS AND FIGURES OF BIRD

Metropolitan Museum of Art, New York City

Sculptor, Drawing of the Lens, p. 60, fig. 1.

Greek fret believes, an evolution of one from the other. The specimen is in the Museum at Este, Italy.

Fig. 50

VASE WITH FRETS AND SWASTIKAS

Metropolitan Museum of Art, New York City

The Greek fret has been in common use in all ages in all countries adopting the Greek civilization. Equally in all ages and countries has

[illegible] either as an ornament or as a symbol.

[illegible]

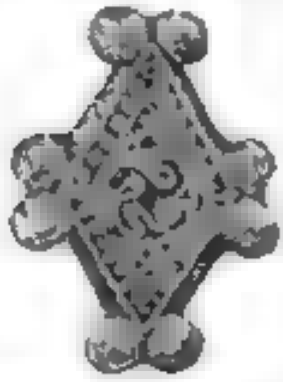


Fig. [illegible]

[illegible]

he says we should seek it where it appears in "the largest dimension" and in "the most prominent way." In verification of this declaration he says that in the [illegible] systematically appears in panels [illegible] designedly assigned to it. But he gives only two [illegible] Swastika in panels. These [illegible] he [illegible] rita," from Waring's "Ceramic Art," and from [illegible] that these are the only Swastikas [illegible] is certain that the great majority of them do not thus appear. Therefore, Professor Goodyear's theory is not sustained, for no one will pretend that four specimens found in panels will form a rule for the great number which did not thus appear. This argument of Professor Goodyear is destructive [illegible]

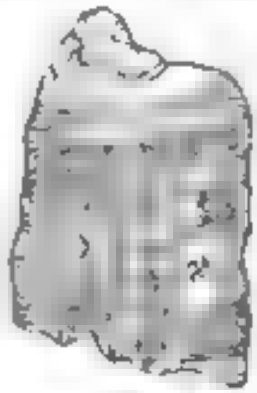


Fig. [illegible]

WITH SWASTIKAS, FROM MYCENÆ

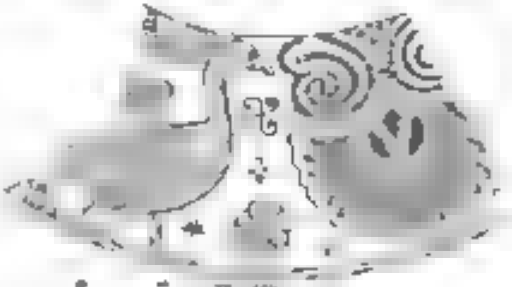


Fig. 10.

Elmira

[illegible]

[illegible] gold [illegible] with [illegible]

[illegible]

"Grammar of the Lotus," pp. 348, 353

and [illegible] in panels. Although the Swastika and the Greek fret have a certain similarity of appearance in that they consist of straight lines meet at right angles and turn continued many times, yet the similarity

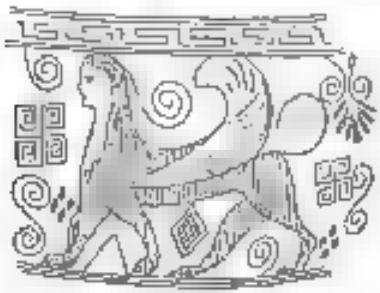


Fig. 167

DETAIL OF [illegible] VASE

Spiral scroll and [illegible] Swastika origin

Mus. [illegible]

Fig. 181

DETAIL OF [illegible] VASE

Spiral scroll, old [illegible] Swastika (right)

Mus. [illegible]

is more apparent than real for an analysis of the motifs of both shows them to have been essentially different in their use, and so in their foundation and origin.

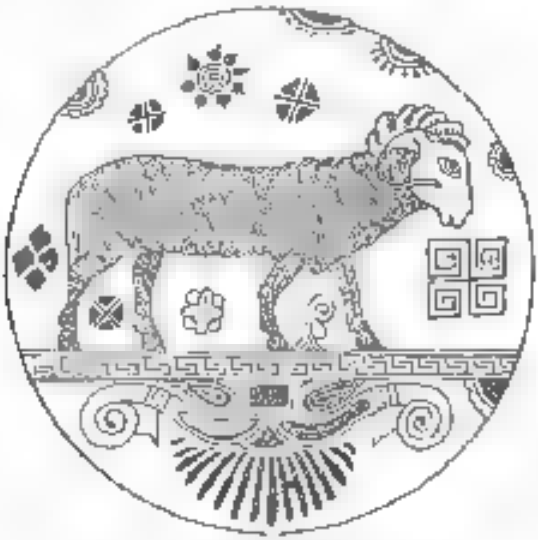


Fig. 16

DETAIL OF A GREEK [illegible] VASE

Mus. [illegible] Swastika [illegible]

Second here [illegible] *the four* [illegible], *crossing at right angles, not* [illegible] *to the* [illegible]. The author has called this the normal Swastika. He has been at some pains to gather such Swastikas from Greek vases as was

[illegible] and has divided them according to [illegible] and [illegible] [illegible]. The first group [illegible] 40, 143, 146, 147, 148, and 149 shows the normal Swastika [illegible] arms [illegible] right [illegible] to the left [illegible] to the right [illegible] to the [illegible] from [illegible] interest [illegible] if I [illegible] on the [illegible] of the Grecian Arch.

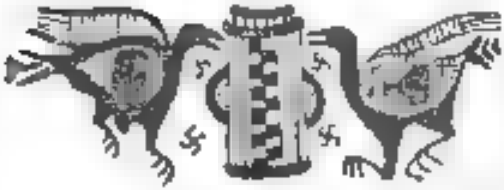


Fig. 155

[illegible]

[illegible]

peaugo and these, with [illegible] specimens as have been found in Smyrna, have for this purpose not been treated [illegible] Greek.

Special [illegible] to four arms cross [illegible] each [illegible] to the left [illegible] Figs. 142, 143, 144, 145, 152, 153, 154, 155, and 157 represent the normal Swastika with the [illegible] arms, [illegible] at right angles, [illegible] to the left. The vases on which they have been found are not described as to color or form. It would be difficult to do so correctly; besides, these descriptions are not important in our study of the Swastika. Fig. 155 represents a vase or pitcher (oinochoe, Greek—*oinos*, wine, and *ceo*, to pour) with painted Swastika, ends turned to the left. It is in the Museum of St. Germain, [illegible] M. De Mortillet in "Musée Préhistorique." Fig. 156 represents a Cypriote vase from Curium, in the New York Museum [illegible] described by Cesnola and by Perrot and Chipiez.[2] Fig. 157 [illegible] a fragment of ancient Greek pottery found in Santorin. Ancient Thera [illegible] to be

Fig. 156

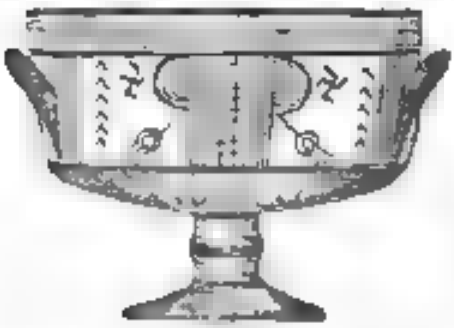
[illegible]

[illegible] Ancient [illegible] Fig. 36

[2] History of Art in Phœnicia and Cyprus," ii, p. 303, fig. 299.

[illegible] Waring.

[illegible] arms crossing at other than right angles, many of them [illegible] but turned to the left. Fig. 161 is a representation of a wooden button or clasp, much resembling the later gold brooch of Sweden, classified by Montelius (p. 807), covered with plates of gold, from Sepulcher IV, Mycenæ (Schliemann Mycenæ, fig. 383, p. 230). The ornament at its center is one of the ogee Swastikas with four arms (tetraskelion) curved to the left. It shows a dot in each [illegible] of the Swastika [illegible] of Max Müller on the [illegible] the [illegible] the [illegible] the [illegible] of this Swastika will be found on the shield of the Pima Indians of New Mexico (fig. 238).



[illegible]

Dr. Schliemann reports that the Swastika in its spiral form is represented innumerable times in the sculptured ceiling of the Thalamos in the treasury at Orchomenos. (See figs. 21 and 23.)

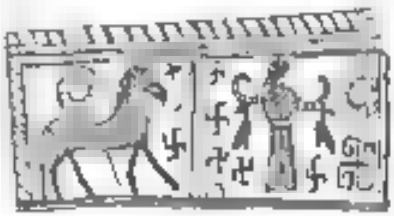


Fig. 160.

[illegible]

[illegible] Athens and Pergamos. Fig. 162 represents [illegible] four arms crossing at right angles, the arms all turned to the left, and each one [illegible]

[illegible] Antiquities in Remote Ages [illegible] fig. [illegible]
"Troja," p. 123.

[illegible]

[illegible] Tikas, the arms of both bent to the right, one six, the other nine times. The Swastika shown in fig. 164 is bent to the right eight times. That shown in fig. 165 bends to the left eight times.

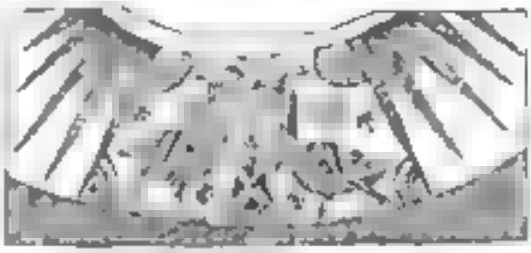


Fig. 164.

METAL OF BRONZE VASE.

Swastikas of different [illegible]

The next group, figs. 167 [illegible] Jents which, bearing the [illegible]

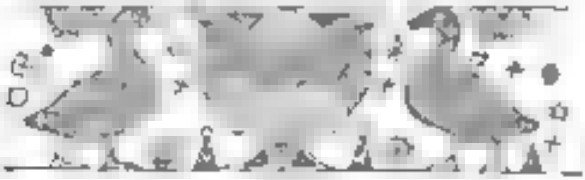


Fig. [illegible]

[illegible]

[illegible]

[illegible] color with figures in maroon. It was sold to the British Museum. It bears on the front side five Swastikas, all of different styles, three turn to the right, two to the left. The upper arms cross at right angles, but the ends of the arms are bent at right angles, some are curved [illegible]. Three have the ends bent at right angles four times, making a [illegible] two make only [illegible]. They seem [illegible] the mind [illegible] reference to each other, [illegible] other [illegible]

Fig. [illegible]

[illegible]

[illegible]

[illegible]

[illegible] chance of [illegible] A specimen of Swastika interesting to prehistoric archæologists is that on a vase from [illegible] Musée St. Germain, [illegible] in which is represented an arrow which [illegible] Swastika.[illegible]

Dr. Max Ohnefalsch-Richter [illegible] before the Société

[illegible] "Symbolism of the Lotus," pl. 87, fig. 4.

Bulletins pour l'Histoire Naturelle de l'Homme, [illegible] p. 110.

[illegible] the *Croix cantonnée* is the cross with dots, the *Croix swasticiale* of Zmigrodzki.) In this paper the author describes his finding the Swastika during his excavations into prehistoric Cyprus. On the first page of his paper the following statement appears

"The Swastika comes from India as an ornament in form of a cone [illegible] S. Reinach: "Chronique d'Orient," [illegible]

Fig. 17.

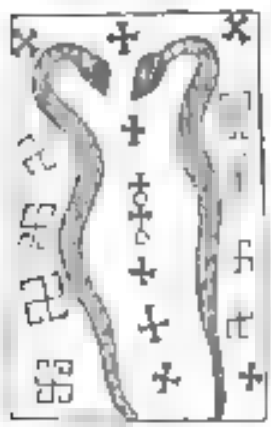
DETAIL OF BRONZE VASE

[illegible]

[illegible] indicates that the Phoenicians [illegible] island of Cyprus.

The [illegible] pages of his memoir [illegible] this

Of specimens of the Swastika found in Cyprus, the most of which are [illegible] and [illegible] theory demonstrate [illegible] migration or importation. [illegible] the evidence on which he bases his assertion of [illegible] influence in Cyprus, even in one or two particulars. Speaking of the specimen shown in fig. 177 of the present paper he says:



[illegible]

[illegible]

It represents the sacred palm under [illegible] As Cyprus the palm [illegible] but appears only with the Phoenicians [illegible] unknown prior to that time (p. 674).

Fig. [illegible]

[illegible]

The design shown in fig. 178 he describes as representing two birds in the attitude of adoration before a Swastika, all being figured on a Greek cup of the style Dipylon.

Dr. Obnefalsch-Richter adds:

In the case of Dipylon [illegible] the swastika has [illegible] generally transformed into other orna[illegible] [illegible] It is also not [illegible] [illegible] Phoenician influence, with the Phoenician inscriptions on the vases, with the concentric circles without central point [illegible]

Fig. [illegible]

[illegible]

He says[1] that the Swastika as well as the "Croix cantonnée" (with points or dots), while possibly not always the equivalent of the solar disk, zigzag lightning or the double hatchet, yet are employed together and are given the same signification, and frequently replace each other. It is his opinion[2] that the Swastika in Cyprus had nearly

[1] [illegible] Vase of [illegible] Bulletino dell'Instituto di corrispondenza archeologica [illegible]

[2] [illegible] Anthrop. Paris, 1889, pp. 674–[illegible]

[illegible]

Fig. [illegible]

[illegible]

sung, the sun, the light, the seasons—sometimes one, sometimes another of [illegible] lends itself easily *facilement*) to the solar disk to the [illegible] this [illegible] fig. [illegible] from Cesnola,[1] in which the [illegible] tika displayed in each of the four quarters. The chief personage on the car he identifies as the god of Apollo-Reseff and the decoration [illegible] shield represents the solar disk. He is at once the god of war and also the god of light, which identifies him with Helios. The other personage is Heraklès [illegible] both of them heroes of the sun. The supreme goddess of the Isle of Cyprus was Aphrodite-Astarte [illegible] presence with a preponderating Phenician influence can be traced back to the period of the age of iron, her images bearing signs of the Swastika, being, according to Dr. Oberfasselt-lichter found in Cyprus. In fig. 180 the statue of [illegible] which he says was found [illegible] Curium. It bears four [illegible] Fig. [illegible] [illegible] of which is a Swastika [illegible]

Fig. [illegible]

[illegible] right and [illegible]

Fig. 180.

[illegible] STATUE OF THE [illegible]

Curium, Cyprus.

[illegible]

SWASTIKA

[illegible]

Salamis," p. 240, fig. 208.

[1] Aphrodite—Phenician Ashtoreth, Astarte—Babylo[illegible]

We have found in the course of this paper many statues of human figures bearing the mark of the Swastika on some portion of their garments. M. [illegible] [illegible], on page [illegible], gives the following explanation thereof:

> [illegible] the [illegible] and [illegible] who performed the services in the sacred places were in the habit of [illegible] the Swastika [illegible] offerings [illegible] of the sacred places [illegible] a stone statuette, [illegible] in a squatting posture, with the Swastika tattooed or painted in red color upon his naked arm.

Fig. [illegible].

[illegible] APHRODITE-ARIADNE.

[illegible]

And says Hubner, when later on the custom of tattooing was suppressed, they placed the Swastika on the sacerdotal garments. He has found in a Greek tomb, in 1865, near [illegible] Chersonese, two statuettes representing female [illegible] in the service of Aphrodite-Ariadne, one of which (fig. [illegible]) bore six or more Swastikas. In other cases, says he (p. [illegible]), the *Cross cramponnée*, the *Croix swasticale* of Zmigrodzki, replaced the Swastika on the garments, and [illegible] the figure of Hercules [illegible] in the presence of Athena, whose robe is ornamented with the *Cross cramponnée*. He reports that the two signs of the cross represent the idea of light, [illegible] sacrifice, rain, storm, and the seasons.

EUROPE

BRONZE AGE.

[illegible] archæologists [illegible] that bronze was introduced into Europe [illegible] from the [illegible] The [illegible] of the peninsula of Britain and Spain, with their [illegible] on the north [illegible] and [illegible] on the south, are known to have been worked in extremely ancient times and are believed to have furnished the tin for the first manufacture of bronze. The latter may be the consequence of [illegible] commercial [illegible] that copper and tin would make bronze, the [illegible] would so greatly [illegible] the [illegible] of Europe [illegible] might be [illegible]. A hundred and more prehistoric bronze foundries have been discovered in western Europe and tens of thousands of prehistoric bronze implements, all of [illegible] from the extreme Orient and the [illegible] also and [illegible] of bronze belonging to [illegible] showing connection with [illegible]. [illegible] like the [illegible] (fig. [illegible]) have been found in the Swiss lake dwellings of [illegible] times, it is a fair inference that the Swastika

[illegible]

[illegible] Bronze Age. [illegible] Scandinavia [illegible] Bronze Age. [illegible] the Bronze Age [illegible] the Swastika [illegible] Scotland [illegible] Ireland [illegible] relationship [illegible] This difference [illegible] Prof. Max Müller seems to fail altogether.

Greg says:

> [illegible] Etruscan vase.

This [illegible] the period of the use of the Swastika during the Bronze Age. Though [illegible] the period [illegible] disappeared [illegible] would otherwise be suspected.

Dr. Max Ohnefalsch Richter says:[2]

> [illegible]

Etruria and Italy. The Etruscans were [illegible] The Swastika was [illegible] Neolithic and [illegible] Bronze Age. The Etruscans were probably the descendants of the Bronze Age people. The highest [illegible] geographical [illegible] in the world has been [illegible] Etruscan and [illegible] It was [illegible] by [illegible] Thorgom [illegible] the late [illegible] name the latest [illegible] Tuscan [illegible] Etruscan [illegible]

Archæologia, xxxiii pt. 2, p. 303.
Bull. Soc. d'Anthrop., Paris, 1889, p. 670.

periods.

belonging definitely to the Bronze Age in that country. Fig. 143 is a representation of one of these hut urns. It shows upon its roof several specimens of Swastika, as will be apparent from examination. There are other figures, incised and in relief. One of them is the celebrated "burning altar" mark of Dr. Schliemann. This specimen was found in the Via Appia near Rome, and is exhibited in the Vatican Museum. Similar specimens have been found in other parts of Etruria. The author saw in the Municipal [illegible] of them, which had been excavated from the neighboring cemetery of the prehisto-

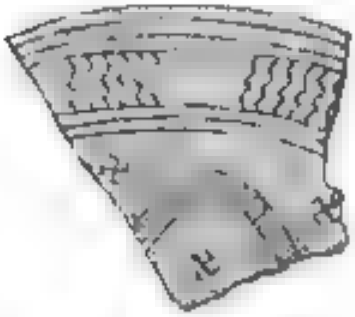
pins, fibulæ, bronze and pottery vases, etc., th[illegible]

four, and another no less than eight.

Alban Mount.[8] He says (note 1):

lower and earlier stratum of peoples.[9]

A fragment of Archaic Greek pottery is reproduced by Rosbette from the [illegible] of Italy and shown in fig. 154. Rosbette reports it as an example of a very early period, believed by him to have been Phenician. When we consider the rarity of Phenician pottery in Italy compared with the great amount of Greek pottery found there, and that the Phenicians are not known to have employed the Swastika, this combined with the difficulty of determining the place of origin of such a fragment, renders it more likely to have been Greek than Phenician. [illegible] such meaning, and is no proof of his proposition.



Figs. 155 and 156 represent the one handled cinerary urns peculiar to the Bronze Age in Italy. They are believed to have been contemporaneous with or immediately succeeding the hut urns just shown. The cinerary urn shown in fig. 155 was found at Marino, near Albano, in the same locality and under the same condition as the hut urns. [illegible]

Fig. 155

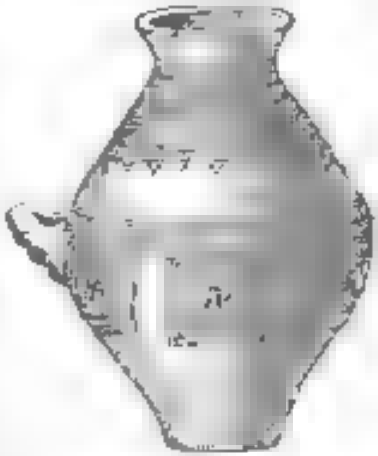


Fig. 156

[illegible] Marino, near Albano. Italy. Vatican Museum

[illegible] the Vatican Museum [illegible] Etruscan antiquities. [illegible] represents another specimen of Etruscan [illegible] work [illegible] Swastika. It is a "bulla,"[1] an ornament said to indicate the rank of the wearer among the Etruscan people. It is decorated with a circle and Swastika inside. The figure is taken from "L'Art pour Tous," and is reproduced by Waring.

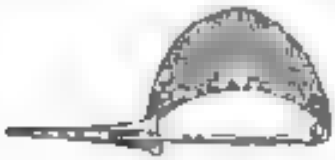


Fig. 87.

GOLD BULLA WITH SWASTIKA (LEFT).

[illegible]

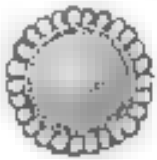


Fig. 88.

[illegible]

An ornamental Swastika (fig. 89) is found on a silver bowl from [illegible] Etruria. [illegible] and [illegible] by Waring. [illegible] to be remarked as having a shield [illegible] from the [illegible] and [illegible] to that [illegible] the [illegible] of [illegible] Etruscan pottery. [illegible] 90 shows a Etruscan [illegible] with two Swastikas and two Maltese crosses [illegible] It is in the Museum of Copenhagen, and is taken from the report of the Congrès Internationale d'Anthropologie et d'Archeologie Préhistorique, Copenhagen, [illegible] man, by its rays or crotchets [illegible] the pin with the shield, for makes the [illegible] argument [illegible] that the Swastika was evolved from the [illegible] and was a [illegible] of the sun's sun god. (See p. 785.)

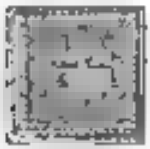


Fig. 89.

[illegible]

Garrett (Cere). Etruria.

[illegible]

Fig. 90.

[illegible]

[illegible] Rome [illegible] Etruria [illegible] proved to have been [illegible] of Etruscan [illegible] Jewish. [illegible] remotest [illegible] Different names have been given to the excavations sometimes from the owner of the land and another times from the names of excavators. The first [illegible] was [illegible] The [illegible] of Etruria [illegible] the rest of Europe. The Swastika [illegible]

[1] "La Migration des Symboles," p. 67.

[2] See p. 786.

V[illegible] epoch. Fig. [illegible] shows a pottery vase from the excavation Arnoaldi. [illegible] of that epoch. [illegible] the body of the vase. The [illegible] right. Fig. 192 shows a fragment of pottery from the Felsina necropolis, Bologna, ornamented with a row of Swastikas stamped into the clay in a manner peculiar to the locality.

Fig. [illegible]

[illegible]

Bologna.

[illegible]

Fig. 193 shows the end view of one of the bobbins from Bologna, Italy, in the possession of Count Gozzadini by whom it was collected. The decoration on the end, as shown by the figure, is the Swastika. The main arms are made up of three parallel lines, which intersect each other at right angles, and [illegible] to the right at right angles. The lines are not incised, as is usual, but, like much of the decoration belonging to this culture, are made by little [illegible] placed [illegible] to give the appearance of a continuous line.

Fig. [illegible]

[illegible]

Bologna.

[illegible]

Swastikas turning both ways are on one or both extremities of many terra-cotta cylinders found in the terramare at Coazze, province of Verona, deposited in the National Kircheriano Museum at Rome. (See figs. 380 and 381 for similar bobbins.)

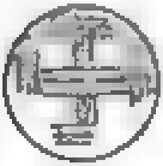


Fig. [illegible]

[illegible]

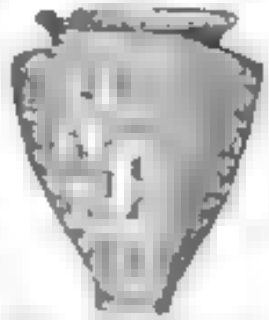
Bologna.

[illegible]

The [illegible] an elegant [illegible] which [illegible] first [illegible] small [illegible] from the other [illegible] as to [illegible] figs. [illegible]

A [illegible] the [illegible]

for themselves. On the death of Attila and the [illegible] return to their native country, many remained with the population. They have remained in northern Italy under the title of [illegible] and in their style of architecture and orna[illegible] and is spoken of as Longobardic.



[illegible] taken in Roman and Christian times. It would [illegible] during Roman times.

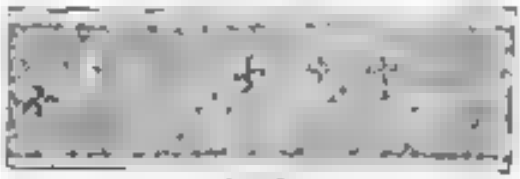
Christ and was the Labarum of Constantine. All three of these are on the base of the Archiepiscopal chair in the cathedral at Milan.

[illegible]

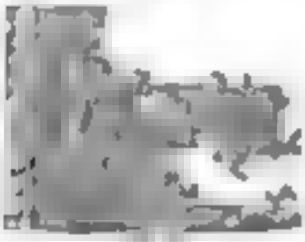
[illegible]

* Lake Dwellings," pl. [illegible], figs. 3, 4.

[illegible] Bronze Age from a tumulus in Alsace. It is made after the style common to that period; the work is repoussé and the design is laid off by diagonal lines which divide the field into lozenges, wherein the Swastika is represented in various forms. Some turned [illegible] to the left. Other forms of the cross also appear with dots in or about the corners, which Bornouf associates with the myth of Agni and fire making, and which Zaigrodzki calls the *Cross swastika*. This specimen is in the collection Nessel at Hagenau. Another ceinture was found at the same place and is displayed with it. It bears representations [illegible] different forms, one of which might be a Swastika with dotted cross lines, with the arms [illegible]



[illegible] Montelius, "Minne Fornlemlingen," fig. [illegible]

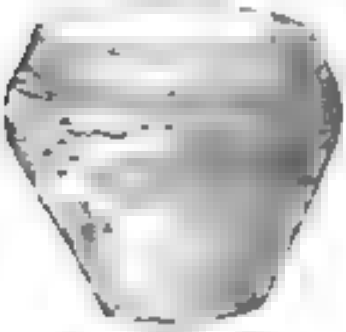


[illegible] Lisa.

[illegible]

Museum of Mayence. [illegible] "Minne Fornlemlingen," fig. [illegible]

[illegible] Metzstetten, Würtemberg, and is in the Museum of Stuttgart. It is not repoussé, but is cut in open work of intricate pattern in which the Swastika is the principal motif. A bronze fibula, fig. 199, is in the museum at Mayence, the body of which has the form of the normal Swastika. The arms are turned to the right and the lower one is broken off. The hinge for the pin was attached at one side or arm of the Swastika and the retaining clasp [illegible]



[illegible]

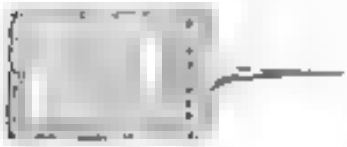
[illegible] with a large Swastika [illegible] times after the same manner as the Swastika [illegible]

[illegible] Wearing [illegible] identify it with northern Italy.

The Swastika sign is on one of the three [illegible] on a vase in the county of Lipto, Hungary,[2] [illegible] iron from Brandenburg, North Germany. It bears the mark of the Swastika with the ends [illegible] three arrow-ogee signs with its ends also decorated with the same three dots.

What relation there is between all these [illegible]

M. E. Chantre reports his investigations in certain Hallstattien cemeteries in Isère [illegible] Varin, he encountered a group of tumuli. Many objects of the "bel age du bronze" were found, among others, a bronze pin (fig 204) with a short stem, just [illegible] flat head, was [illegible] with small [illegible]



[illegible]

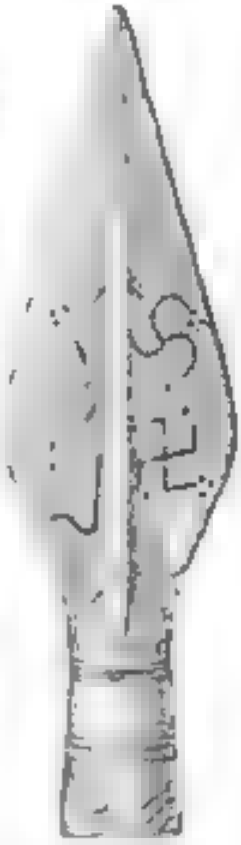


Fig. [illegible]
SPEARHEAD WITH SWASTIKA (?) AND SWASTIKAS AND TRIQUETRAS
Brandenburg, Germany

Belgium.—The Museum of Namur, [illegible]

[1] Zeitschrift für Ethnographie, Berlin, 1871 and 1872 [illegible] gom, 1877, pl. 30, No. 8.

[illegible] p. 17; Schliemann, "Ilios," p. 86[illegible]

[4] Matériaux pour l'Histoire Primitive et Naturelle [illegible] 1884, pp. 11, 120.

been broken, its use is somewhat indeterminable, but it is believed by the curators of that museum and others to have been an arrowhead or spearhead. The form belongs to Class A of stemmed implements, a large barbed, without shoulder or barb. It is a little more than two inches long, five-eighths of an inch wide at the base. On one side it bears two oblique or St. Andrew's cross scratched in the bone; on the other, a figure resembling the Swastika. It is not the normal Swastika, but a variation therefrom. It is a cross about three-eighths of an inch square. The four stem lines, instead of being at right angles, the ends of each of these arms are joined by two inserted lines, which gives it the appearance of two turns to the right, but the pattern is not well made, or the lines of the cross extend in every case slightly further than the bend one. The variation from the normal Swastika is such as of the variation produced by the reversing. This object was found by Dupont, of Brussels, in the prehistoric cavern of Sinsin near Namur. Most or many of these caverns belong to Paleolithic times, and one, the Grotte de Spy, has furnished the most celebrated specimens of the skeletons of Paleolithic man. In the cavern of Sinsin was determined, from the objects found therein, to belong to the Bronze Age.

Scandinavia. The evidences of prehistoric culture have great resemblance throughout Denmark, Sweden, and Norway, so it is believed that during the prehistoric ages their peoples had the same culture, and the countries were then joined together as Scandinavia.

A bronze axe, reported by Mr. George Stephens as having been found at Sebo, Norway, with a Swastika on it, with silver. This specimen, fig. 203, was the subject of discussion before the inter-

Fig. 203

Bronze axe with silver inlay, ornamented with SWASTIKA

Found at Sebo, Norway.

Size, 3 inches.

national Congress of Anthropology and Prehistoric Archæology[1] at Budapest, 1876. Its notes were translated by Stephens, and being read from right to left "Gi til kon tu" or "give me Thorsinta." But on the same page he gives another sign for Thor and reverses 卐 as Odin or Woden. In the discussion before the congress it seems to have been agreed that the sign 卐 stood for "blessing," "good luck," or some beneficent charm or benediction. A spectrum has been for

[1] Old Northern Runic Monuments, pt. 3, p. 407.
[2] Proceedings of the Eighth Session, 1, pp. 457–460.

years ago, in the museum at Tarcello, near Venice, I saw with a Swastika sign (fig. 204) [illegible] Associated with it, or not a part of it, was an inscription (fig. 204b), which has always been attributed to the Etruscans. Mr. I. Undset, an archæologist in the museum of Christiania, made an extended visit through Italy in 1883, and on seeing this spearhead recognized the inscription as runic and belonging to Scandinavia. The arms of the Swastika turned to the left and the ends were finished with three dots of the same style as those described and figured in the *Oroknaustumle* (fig. 12). Figs. 205 and 206 represent articles of dress or toilet, and bear the Swastika. The first shows a round hanging comb, the Swastika on which turns to the right. It was probably of bone or horn, as are those of modern times. Fig. 206 shows a [illegible], the interior decoration of which is a combination of Swastikas more or less interlinked. It is of bronze and was used as a dress ornament. Fig. [illegible] shows a large brooch, the sockets and bar of which are almost covered with the tetraskelic style of Swastika. There are six of the four-armed Swastikas, four of which turn to the left and two to the right. Another is a triskelion, the arms of which turn to the right.

Fig. 204a.
SWASTIKA WITH DOTS.
Tarcello, Italy.

Fig. 204b.
RUNIC INSCRIPTION [illegible]
Tarcello, Italy.

De Chaillu, "Viking Age," i, fig. 385.

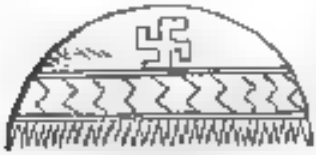


Fig. 205.
BRONZE COMB WITH SWASTIKA.
Scandinavia.

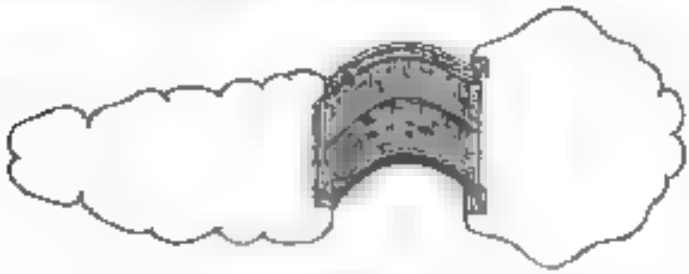


Fig. 206.
BRONZE BROOCH WITH SIMULATION OF SWASTIKAS.
Scandinavia.

In Scandinavia more than in other countries the Swastika took the form of a rectangular hook with arms projecting from each corner and bending in a spiral form, sometimes to the right, sometimes to the left.

De Chaillu, "Viking Age," i, fig. 385.

These [illegible] more frequently on fibulæ or brooches and on swords and [illegible]. In fig. 208 [illegible] with a buckle to receive the thong. It contains [illegible] swastikas [illegible] In [illegible] consist largely of ogee curves, which, here represented [illegible] as [illegible] from the same style of swastika as those mentioned. Figs. 209 and 210 show sword [illegible] with swastika [illegible] both sides. Fig. [illegible] [illegible] presents a gilt bronze [illegible] grave at [illegible] by Worsaae and figured by Waring.

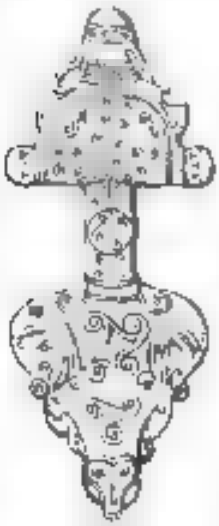


Fig. [illegible]

[illegible] right and left. Danish [illegible]

The brooch with ogee swastika bears internal evidences of Scandinavian workmanship. There are other swastikas of the same general form and style in distant localities, and this specimen serves to emphasize the extent of possible communication between [illegible] gear of bronze, silver, gilt and ornamented with swastikas. [illegible] normal [illegible] at right angles to the [illegible] of [illegible] pattern. It is not seen that these fanciful additions serve any purpose other than decoration. They do not appear to have changed the symbolic meaning of the swastika.

Fig. 208.

[illegible] Danish [illegible]

Fig. [illegible]

[illegible] right and left.

Fig. [illegible]

[illegible] Ogee Swastika.

Fig. [illegible]

[illegible] right and left.

Fig. 214 represents a sword [illegible] and belonging to the Viking period. [illegible] swastika. Lindenschmit, Merovingian [illegible] Swastika [illegible]

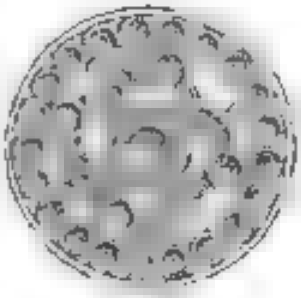
[illegible] Scandinavian Antiquities, p. [illegible] fig. [illegible] Viking Age, [illegible] p. 31. Engelhardt, "Danish Antiquities," [illegible] p. [illegible]

* Du Chaillu, "Viking Age," [illegible] p. 376

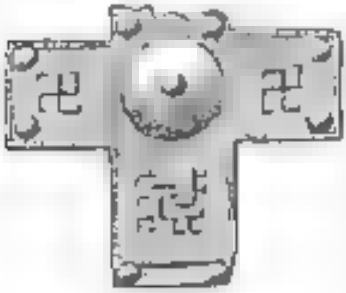
[illegible]

(See p. 876 for continuation of Swastika on Scandinavian or Danish gold bracteates.)

M. Paul du Chaillu, in his "Viking Age," mentions many specimens of Scandinavian and Norse antiquities bearing Swastika marks of divers styles. Bronze vessels (vol. 1, p. 100, note 1), iron spear point with runes and Swastika inlaid with silver, discovered in a tumulus with great stones, Vestfold (fig. 338), stamper of the same, Volhynia, [illegible] (fig. 347), [illegible] burnt bones, pointed iron knife, bronze [illegible] fig. 310; iron spearhead, Vimose bog find (p. 307), border of finely woven silk cloth with gold and silver threads, [illegible]



[illegible]



[illegible]

Scotland and Ireland.—Specimens of the Swastika have been found on the Ogum stones in Scotland and Ireland (p. 787). In the churchyard of Aghab, county Kerry, Ireland, stand two stones bearing Ogum inscriptions. At the top of one is an ancient Celtic cross inclosed in a circle similar to fig. 7; immediately under it are two Swastika marks of four arms crossing at right angles, each arm bent to the right also at right angles. On the [illegible] of the ancient Ogam characters [illegible] translation may be given, but seems to be unimportant and without apparent bearing [illegible] and Apilogge.

[illegible]

In Scotland the Newton stone [illegible] bears an Ogham [illegible]

the subject. But on the upper part of one of its faces appears an [illegible] stamped by [illegible] lines. These are of undecipherable [illegible] that have puzzled every philologist and paleographer who has attempted their decipherment. The late Alexander Thomson, esq., of Banchory, Scotland, circulated a photograph and description of this monument among antiquarians with a request for their decipherment. Various readings have been given [illegible] the learned [illegible] [illegible] Phœnician [illegible] [illegible] Saxon [illegible] only [illegible] [illegible] that the [illegible] [illegible] frequently [illegible] inscriptions, its peculiarities being much influenced by the hardness of the stone at the time of cutting and of the subsequent weather wear of ages. The interest of this monument to us is that the third character in the fourth line is a Swastika. It is indifferently made, the lines do not cross at right angles, [illegible] and the two others bent at a wider than right angle. There are four characters in the line closely [illegible] each other [illegible]

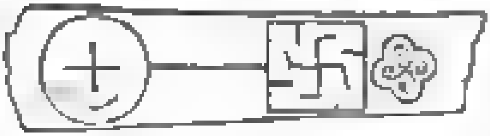


Fig. 245.

SCULPTURED STONE.

[illegible] in square and ogee [illegible]

[illegible]

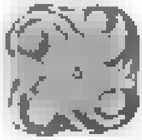


Fig. 2[illegible]

[illegible]

[illegible] Swastika.

[illegible]

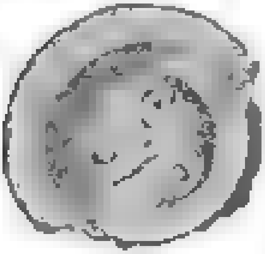


Fig. [illegible]

[illegible]

[illegible]

[illegible]

The [illegible] stone [illegible] Aberdeenshire [illegible] bearing Ogam [illegible] a figure or mark regarded by George M. Atkinson as a Swastika.[2]

On the Celtic crosses of Scotland certain [illegible] characters [illegible] associated with Swastika, and a few that have some relation therewith. The [illegible] Stone"[3] bears [illegible] circles, among [illegible]

Fig. 248.

[illegible]

[illegible] Scotland

[illegible]

---

[1] "Ogam Inscribed Monuments," p. 382, pl. xlix.

[2] Ibid., p. 385, pl. xlv a.

[3] Greg, Archæologia, xlviii, pt. 2, pl. 19, fig. 27.

[illegible] Mortillet reports the [illegible] and Ireland on [illegible]

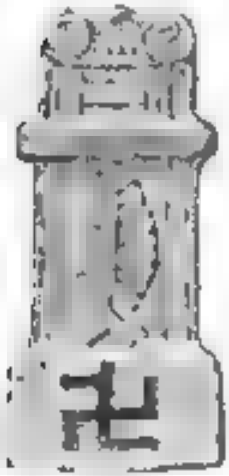
A [illegible] tetraskelion) turned to the right [illegible] a quatrefoil.[1]

An [illegible]

Dr. R. Munro[2] reports from the Crannog of Lennacroghera country, Antrim, Ireland, two pieces or disks of thin bronze, repoussés [illegible] and having the four arms of the spiral turned to the left. The similarity of this figure with those shown on the shields of the Pima Indians of New Mexico and Ar[illegible] figs. 257 and 258, is to be re[illegible] shows a triskelion of symmetric spirals turned to the right. In the Crannog of [illegible] fig. 216), the head of which was inclosed in a ring. On one side of the head was engraved a Greek cross, on the other was a normal Swas[illegible] objects, by the peat, on which was carved a [illegible] of those on the Missouri mound pottery.

CARVED TRIPLICATE BONES OF STAG [illegible] Crannog of Lennacroghera [illegible] land.

Munro, "Lake Dwellings of Europe."



[illegible] 1893.

[illegible] ROMAN [illegible]

France. The [illegible] by the Romans.

[illegible] the [illegible] the [illegible] has [illegible] [illegible] by [illegible]

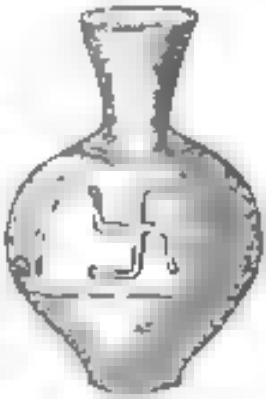
[1] "La Migration des Symboles," p. 49.

[2] Zmigrodzki, "Zur Geschichte [illegible]

[3] "Lake Dwellings of Europe," p. 38a, pl. 124, figs. 20–22.

[illegible]

[illegible] of crosses, Greek or Latin. The newest examples [illegible] Anthée, Namur, Belgium, on pieces of Roman [illegible]



Gallo-Roman Epoch.

ANGLO-SAXON PERIOD.

[illegible]

[illegible] dot and circle in its center. It was found in Long Wittenham [illegible]

[illegible] Bulletin Archéologique Liégeois, x, 1870, p. 100, pl. 12.

[illegible] "La Migration des Symboles," p. 47, fig. 13.

[illegible] Archæologia, 1, pt. 2, p. 406, pl. 28, fig. 7.

[illegible]

[illegible] Archæologia, xxxi

by Waring. A [illegible] having great similarity [illegible] [illegible] found [illegible] in a [illegible] Tom [illegible] [illegible]. Fig. [illegible] represents an Anglo-Saxon urn from Shropham, Norfolk. Its decoration consists of [illegible] figures like chevrons, etc., arranged in horizontal bands around the vessel and separated by moldings. The lower row consists of Swastikas of small size stamped into the clay and arranged in isolated squares. There are twenty Swastikas in the band, though they all turn to the right, they are not repetitions. They were made by hand and not with the stamp. They are white on a blackish ground. The original, which is in the British Museum, is cited by Kemble and figured by Waring.[1]

Fig. [illegible]

[illegible]

Anglo-Saxon urn with Swastikas [illegible]

Shropham, [illegible] England.

British Museum.

Waring, "Ceramic Art in Remote Ages," pl. [illegible]

THE SWASTIKA IN ANCIENT COINS

There has been much discussion and imagination [illegible] [illegible]. The opinion has been expressed by many persons that the [illegible] which formed the arms of [illegible] Sicily and also of the Isle of Man, is but an evolution from or modification of the Swastika. In [illegible] rather [illegible] and lasters. The acceptance [illegible] of this theory as a fact is only justified from its long-continued repetition.

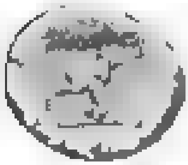


Fig. [illegible]

[illegible]

Triskelion with three arms

[illegible]

[illegible]

Triskelion, Lycia.—The triskelion on ancient coins first appears on the coins of Lycia, in Asia Minor, about B. C. 480. It was [illegible] for [illegible] 3,[2] p. 865. [illegible] [illegible] and [illegible] that [illegible] [illegible] of three [illegible] [illegible] [illegible].

Fig. [illegible]

[illegible]

Triskelion [illegible]

[illegible]

---

[1] [illegible] "Ceramic Art in Remote Ages," [illegible] fig. [illegible]

[2] Ibid., pl. [illegible]

[3] See p. 787.

[illegible]

It has but two arms or rays (diskelion

Perrot and Chipiez,[1] speaking of Lycia, say

[illegible]

kelis,[2] while others have but two, diskelis.[3]

[illegible]

In this regard Greg says:

[illegible]

[illegible] Sea, and the difference between them was so well recognized that one could not possibly have been mistaken for the other.

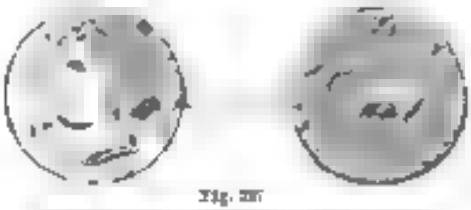
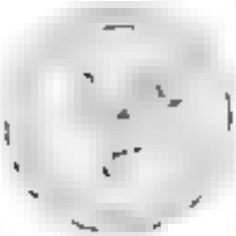


Fig. [illegible]

British Museum.

Triskelion, Sicily. Now we pass to the consideration of the triskelion of Sicily. [illegible] Sicily. On the obverse the [illegible] the [illegible] Other specimens of the [illegible] in the British Museum. [illegible] Agathocles. [illegible] Sicily, the triskelion, occupies the entire field, [illegible] with the foot and toes turned out. Some of these have been replaced [illegible] the [illegible] of the [illegible] Lycurgus [illegible] Sicily [illegible] Sicily [illegible] Sicily [illegible]



Ceramic Art in Remote Ages," pl. 13, fig. [illegible]

[illegible]

[illegible] and in the islands and countries about Sicily

[illegible] chain armor and armed with spears.

[illegible] Swastika.

[illegible] ing is a pegasus

[illegible]

[illegible]

[illegible]

[illegible]

of forgotten objects

[illegible]

[illegible]

of the Isle of Man

[illegible]

Sicily

[illegible]

[illegible]

[illegible] resistance to the punch. Even the triskelion of the Lycian coins is with an inscribed square (figs. 225 and 226). A series of these punch marks is given for demonstration on pl. 9. A favorite design was a square punch with a cross of two arms passing through the center, dividing the field into four quarters. Most of the punch marks [illegible] in standard numismatic works.

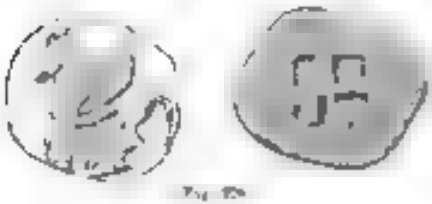


Fig. [illegible]

[illegible]

[illegible]

[illegible] pp. [illegible]-xiv, Ackerman [illegible]

EXPLANATION OF PLATE 8.

1	2	3
4		5
6	7	8
10	11	12

PUNCH MARKS ON REVERSE OF ANCIENT COINS.

Fig. 1. COIN OF LYDIA. Electrum. Oblong sinking between two squares. Babylonian stater. The earliest known coinage. Circa 700 B.C.

2. PHOCIAN HALF STATER. Electrum. Incuse square with cruciform arrangement.

3. SILVER COIN OF TEOS. Incuse square. Circa 544 B.C.

4. SILVER COIN OF ACANTHUS. Incuse square.

5. SILVER COIN OF MENDE. Incuse triangles.

6. SILVER COIN OF TEROND. Incuse square.

7. COIN OF BISALTAE.[1] Incuse square. Octadrachm.

8. SILVER COIN OF ODRISCII. Incuse square. Octadrachm.

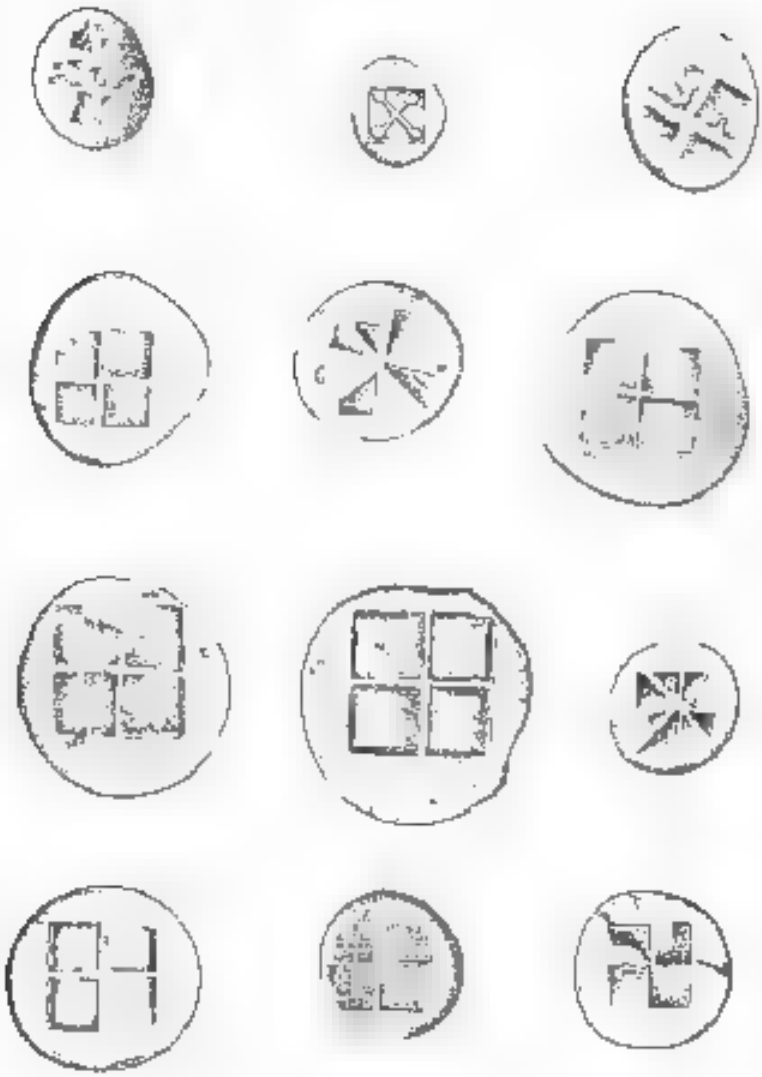
9. CORINTHIAN SILVER COIN. Incuse square divided into eight triangular compartments. The earliest coin of Corinth, dating B.C. 625 to 595.

10. SILVER COIN OF ABDERA. Incuse square.

11. SILVER COIN OF BYZANTIUM. Incuse square granulated.

12. SILVER COIN OF THASOS (THRACE). Incuse square.

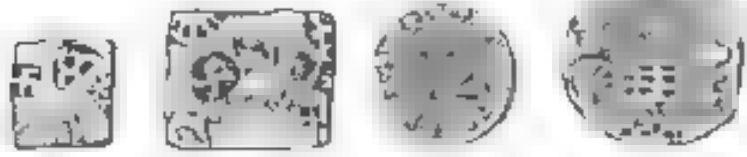
[1] The Bisaltae were Thracian tribes established in the valley of the Strymon and the Angites, to the north of the Pangaean Range.



Punch Marks on Reverse of Anglian Coins

would confessedly become a square.

Swastika on ancient Hindu coins.—It is not to be



to Alexander, about 330 B. C.

[8] Numismatic Chron. (new series), [illegible]

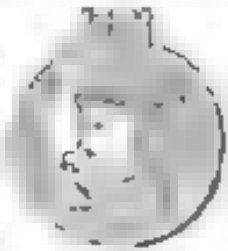
[9] "La Migration des Symboles," figs 17, [illegible]

[10] Edward Thomas, Journ. Royal Asiatic Soc. (new series), i, p. 475

[illegible]

[illegible] destroyed by Nadir Shah. (See p. 772)

[illegible]



[illegible] Palestine, ancient, but date not given, is attrib-

[illegible]

[illegible]

[illegible]

[illegible] "Nostumenia Chron., [illegible]
[illegible] Archæologia, [illegible]
[illegible] Athenæum, August 20, 1892
[illegible] Viking Age," [illegible] 1897, 1898.

[illegible] of the Swastika. Other specimens may [illegible] those [illegible] The negative [illegible] some of these early signs or designs [illegible] Swastikas were [illegible] the [illegible] Mounds afford [illegible] of [illegible] the [illegible] the use of [illegible] in Asia Minor [illegible] the figures of geese [illegible] sacred animals. [illegible] the Swastika [illegible] as suggested by Mr. Greg [illegible] the Swastika for a [illegible] changed to represent something else.

UNITED STATES OF AMERICA.

PRE-COLUMBIAN TIMES.

Fains Island and Toco Mounds, Tennessee.—[illegible] American [illegible] A specimen, fig. [illegible] was taken [illegible] the year 1881 [illegible] Dandridge, Jefferson County, Tenn. It is figured and described in the Third Annual Report of the Bureau of Ethnology,[1] as follows:

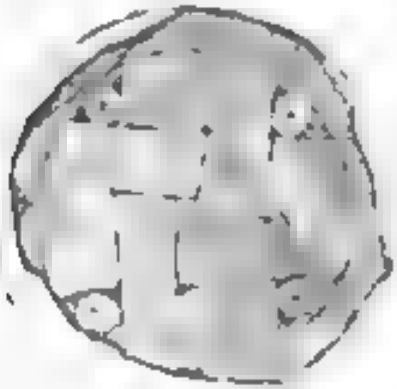
> [illegible] ornamented [illegible] angles to each other [illegible] edge [illegible]

The general [illegible] design (fig. [illegible]) [illegible] the Swastika [illegible] left [illegible] feathered [illegible] Mr. [illegible] The [illegible] the [illegible]

---

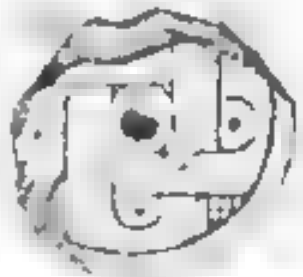
[1] Page 466, fig. 140.

[illegible] 17 skulls could be preserved. There had been no regularity in placing the bodies.



The peculiar form of this Swastika is duplicated by a Runic Swastika in Sweden, cited by Ludwig Müller and by Count d'Alvella.

The following objects were found in the mound on Fulgus Island associated with the Swastika shell (fig. 237) and described and many of them figured:[1] A gorget of the same *Fulgur* shell (fig. 239), a second gorget of *Fulgur* shell with an engraved spider (fig. 278), a pottery vase [illegible] seven inches in length, of diorite [illegible] pounding needles and paddle-shaped ob[illegible] The shell objects (in addition to the Swastika and gorgets mentioned) were [illegible] made from the columella of Fulgur [illegible] and about four inches in length. There [illegible] in form, an inch in length and upward of an inch in diameter, [illegible] of various sizes and shapes made [illegible] marine shells, and natural specimens of *Io spinosa*, *Unio probatus*



Tom Mound, Monroe County, Tenn.

[illegible] Monroe County, Tenn. found by Mr Emmert with skeleton No. 49 and is fig. [illegible]

ENGRAVED FIGURE ON SHELL RESEMBLING STATUE OF BUDDHA.

Tuna Mound, Tennessee.

Cat. No. 15660 U. S. N. M.

[illegible]

tics will be described further on.

[illegible]

[illegible]

stantial evidence in its favor.

[illegible] under the direction of Prof.

[illegible]

Library Hall [illegible]

Cyrus Thomas during several years and a man of good reputation and unquestionable integrity. The [illegible] with other [illegible], a [illegible] the same was [illegible] one of a series of [illegible] considerable. Its resemblance to [illegible] was [illegible] or [illegible] all these [illegible] was [illegible] specimens of [illegible] or [illegible] from [illegible] or [illegible] other [illegible]. The [illegible] by Professor Thomas in the Twelfth Annual Report of the Bureau of Ethnology, pages 379–384.

We [illegible] the record as to the [illegible] skeleton No. [illegible], Tenn., where the [illegible] was found with skeleton No. [illegible]. The [illegible] reported as from that many skeletons. The [illegible] with skeleton No. [illegible] were [illegible] gorget. One [illegible] hatchet, one stone pipe [illegible] mound seems to have [illegible] of [illegible] Association [illegible] of sufficient [illegible] from [illegible] associated with the [illegible]. They are given in list form, segregated by skeletons.

Skeleton [illegible]

4. [illegible] polished stone hatchets, [illegible]
6. [illegible] stone [illegible]
7. Two large seashells.
8. [illegible] polished [illegible] hatchets [illegible]
9. Two polished stone hatchets.
13. A lot of small shell beads.
15. [illegible] one ornamented), one bear tooth.
16. [illegible]
18. [illegible] stone pipe [illegible] shaped [illegible] one shell pin, one [illegible]
22. Two polished stone chisels, one stone disk.
24. One polished stone hatchet.
26. [illegible] hammer [illegible]
27. One polished stone hatchet.
28. Two polished stone hatchets, one ornamented bowl.
31. One polished stone hatchet, one polished stone chisel.
33. [illegible] shell pins, fragments of pottery.
34. Three polished stone hatchets.
36. One discoidal stone.

[illegible]

[illegible]

[illegible] edges), two stone perforators.

48. Lot of shell beads.

49. One polished stone hatchet, one [illegible] stone ornament (perforated), one [illegible] nits, lot of red paint, two shell gorgets (one [illegible] fig. 218), thirty-six arrow-heads, lot of flint [illegible]

52. One shell mask, one shell gorget, one shell ornament.

[illegible] equally reliable.

[illegible]

[illegible]

armed with sight [illegible] aerial combat. The design [illegible] bearing no space for [illegible] lines. The [illegible] The [illegible] The other [illegible]

Figure [illegible]

[illegible]

[illegible]

[illegible] The head is [illegible] with [illegible] plume which springs from a circular [illegible] placed [illegible] ear. An angular figure extends forward from the base [illegible] and probably represents what is left of the [illegible] front [illegible] the very edge of the crumbling shell—is one-half of the lozenge-shaped eye, the dot representing the pupil being almost obliterated. The ankles and legs just below the knee and the wrists each have three lines representing bracelets or anklets. It is uncertain whether one leg is covered or naked, but between the waistband and the leggings, over the abdomen, is represented on both figures a highly decorated triangular garment, or, possibly coat of mail, to which particular attention is called. In the center, at the top, just under the waistband, are four circles with dots in the center arranged in a square, outside of this, still at the top, are two triangular pieces, and outside of them are two more circles and dots, while the lower part of the triangle, with certain decorations of incised lines, completes the garment. This decoration is the same on both figures, and corresponds exactly with the Bodisha figure. An ornament is suspended on the breast which shows three more of the circles and dots. The earring is still another. The [illegible] figure [illegible] of the left, and in the drawing [illegible] the pendant [illegible] of these two figures should be almost as [illegible] Another

Fig. 240.

[illegible]

[illegible]

[1] Cf. Ghands, p. 882, of this paper.

interesting feature of the design is the highly conventionalized wing which fills the space between the uplifted arm. This design is unlike the usual specimens of aboriginal art which have been found in such profusion in that neighborhood. But it is again remarkable that this conventionalized wing and the bracelets, anklets, and garters show a correspondence in all their peculiarities of construction and design with the

Fig. [illegible].
COPPER PLATE.
Repoussé work.
Etowah Mound, Georgia.
[illegible]

wings on the copper and shell figures from the Etowah mound, Georgia (figs. 340, [illegible] and [illegible]), which in the left hand figure is an ornament resembling the spreading tail of an eagle which, with its inner arrangement, and the lettering of the medallion, corresponds to a high degree with the eagle effigies in repoussé copper (fig. 343) from the mound in

Fifth Annual Report Bureau of Ethnology, 1883-84, pp. 98-106, figs. 42, 43, 45.

[illegible] shown in the Fifth Annual Report [illegible] the Twelfth Annual Report [illegible]

[illegible] Town Plan. A new survey at the Smithsonian [illegible] the same period and for same general [illegible] Mr. Warren K. Moore [illegible] winter of 1891 [illegible] Hopewell [illegible] Thus [illegible] Mr. Moore [illegible] Mr. Moore [illegible] unnumbered triple mound just within the arc of the circle shown in the center of the plan. The excavation contemplated the destruction of the mound by cutting it down to the surrounding level and scattering the earth of which it was made over the surface, and this was done. Preparatory to this, a survey and ground plan was made (pl. 13). I assisted at this survey and can vouch for the general correctness. The mound was surrounded by parallel lines laid out at right angles and marked by stakes 50 feet apart. The mound was found to be 400 feet long and 250 feet wide. Squier and Davis reported [illegible]

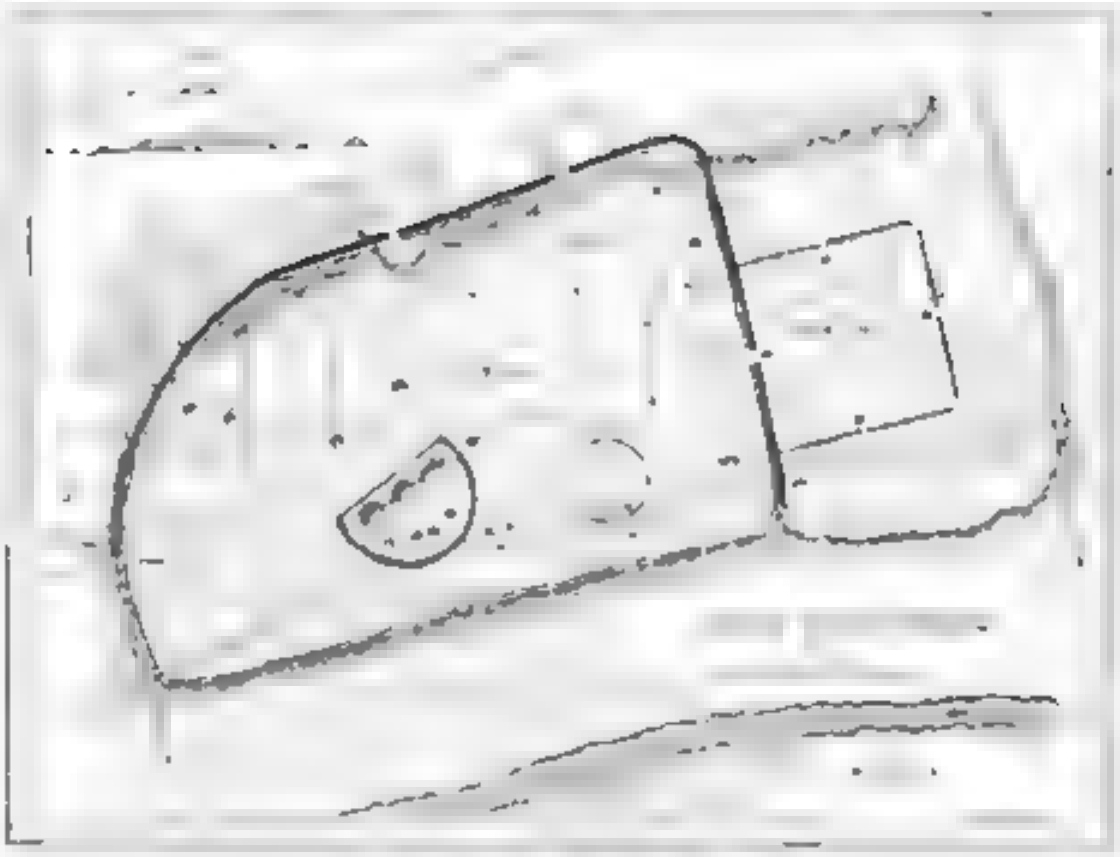
Fig. 2-3.

ENGRAVED SHELL.

[illegible] Etowah Mound, Georgia.

[illegible] of the trenches [illegible] 15 [illegible] surface [illegible] it was [illegible] was decided by Mr. Moore [illegible] by four feet square. [illegible] the so-called [illegible] found by Squier and Davis, and never had any there in

[illegible] for the Department of Anthropology at the World's Columbian Exposition, Chicago, 1893.



their "Ancient Monuments of the Mississippi Valley" [illegible] and also some of the same material found by Professor Putnam in the Turner group of mounds in the valley of the Little Miami. They had been apparently laid between two layers of bark, whether for preservation or mere convenience of deposit, can only be guessed.

The following list of objects is given, to the end that the reader may see what was associated with these newly found copper Swastikas. Five Swastika crosses (fig. 244), a long mass of copper covered with wood on one side and with [illegible] similar designs traceable on the reverse, smaller crosses of copper, eighteen single copper rings, a number of [illegible] copper rings, one set of three and one set of two, [illegible] shaped rings, [illegible] circular [illegible] with bones in copper representing [illegible] (fig. 24[illegible]) [illegible] originally [illegible] and now [illegible] also large circular, stencil-like ornaments, one (fig. 246) 7½ inches in diameter; another (fig. 247) somewhat in the shape of a St. Andrew's cross, the extreme length over the arms being 3½ inches.

Fig. 244.
Swastika cross of thin copper.
Hopewell Mound, Ross County, Ohio.
[illegible]

Fig. 245.
Copper [illegible] showing [illegible] Hopewell Mound, Ross County, Ohio.
[illegible]

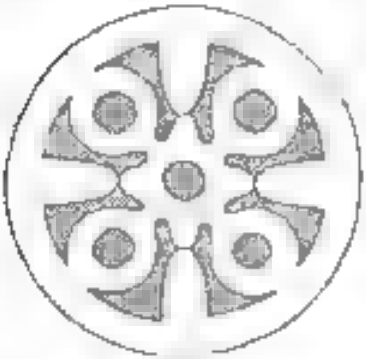


Fig. 246.
[illegible] Hopewell Mound, Ross County, Ohio.
[illegible]

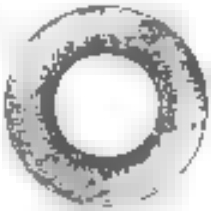


Fig. 247.
Plate made of thin copper.
Hopewell Mound, Ross County, Ohio.
[illegible]

About five feet below the deposit of sheet copper and 7 or 8 feet [illegible] west, the skeleton of a giant appeared. They were covered with copper plates and fragments covered with cloth, and pearl beads, above and below laid in rectangular form about seven feet in length and five feet in width, and so close as to frequently overlap.

There were also found sixty-six copper hatchets, ranging from 2½ to 2½ inches in length; twenty-three copper plates and fragments, one copper eagle; eleven semicircles, bars, etc.; two spool-shaped objects; four cross-shaped effigies, one worked with peculiar circles and bars of copper; three long plates of copper; pearl and shell beads; one tooth; a lot of exotic fresh pearls; a lot of wood beads, not in outline; metal; a lot of bones; a human jaw, very large; a fragmentary fish resembling a sucker (fig. 248); one stone of copper with two legs; broken copper plates; one broken shell; bear and panther teeth; mica plates; forty fragmentary stencils; three copper stencils of squares, circles, diamonds, hearts, etc.; copper objects, saw-shaped; twenty ceremonial objects, raised or wood; copper, two diamond shaped stencils, copper (fig. 249), four peculiar spool-shaped copper ornaments, perforated, showing repoussé work (fig. 250).

Fig. 247.

STENCIL DESIGN OF THIS OBJECT.

Hopewell Mound, Ross County, Ohio.

[illegible]

Fig. 248.

FISH [illegible] OF THIS OBJECT.

Hopewell Mound, Ross County, Ohio.

[illegible]

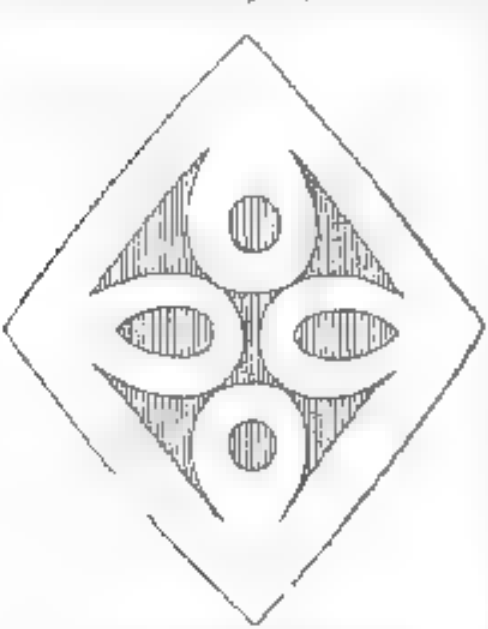


Fig. 249.

COPPER STENCIL OF THIS OBJECT.

Hopewell Mound, Ross County, Ohio.

[illegible]

I made sketches of two or three of the bone carvings, for the purpose of showing the art of the people who constructed this monument, so that by comparison with that of other known peoples some knowledge may be obtained or theory advanced, concerning the race or tribe to which they belonged and the epoch in which they lived. Fig. 251 shows an exquisite bone carving of a parapet which belongs much farther south and not from [illegible] locality of modern times. The design shown in fig. 252 suggests a Mississippi Kite, but the zoologists of the Museum, while unable to [illegible] with exactitude [illegible] tended representation [illegible] from the mutilated condition of the fragment, report it more likely to be the

head of the "leather-back" turtle. Fig. 253 probably represents an otter with a fish in his mouth.

In trench No. 3, the skeletons numbered 264 to 278, inclusively, were found on the base line, all extended. Objects of coal, bone, shell, or stone, had been placed with nearly all of them. Nos. 265 and 266 were laid on blocks of sandstone 3 inches higher than the base of the mound. One of the skeletons in this trench, No. 248, is shown in pl. 13. It was a most remarkable specimen, and I copy the frontispiece of Prof. W. K. Moorehead's volume "Primitive Man in Ohio," where it is described (p. 195) as follows:

"At the head were indications of a horny header made of wood and covered with sheet copper rolled into spectacular forms over the prongs. The antlers were 22 inches

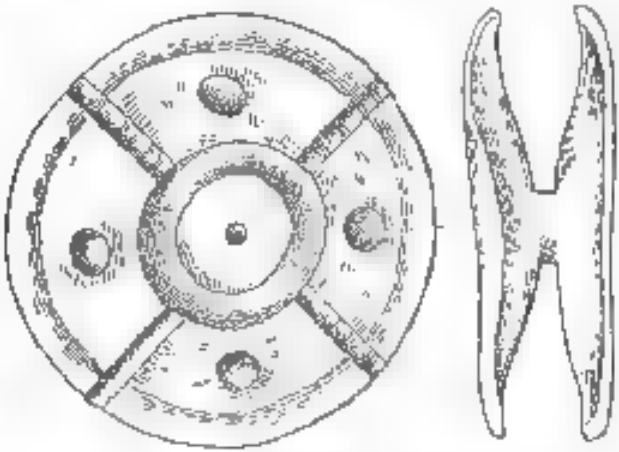


Fig. 258.
Shell-coated head-dress or crown.
Reduced and intaglio decorating.
Hopewell Mound, Ross County, Ohio.
Tennessee.

high and 30 inches across from prong to prong. They fitted into a crown of copper beads 6 of the head from occipital to upper arm. Copper plates were upon the breast and stomach, also on the back. The copper preserved the bones and some of the sinews. It also preserved traces of cloth and cords, collectively called textile, which were among the shrouds of which were 100 beads, pearl beads, bear canine teeth, and other implements of other bones, as bear and shark. Copper spool-shaped objects and other implements covered the remains. A pipe of pipestone and a spear head of agate were near the right shoulder. The pipe was of very fine workmanship and highly polished."

While digging out skeletons 280 to 284, Professor Moorehead says they touched the edge of an altar, pl. 14. It was on the base line and 15 feet north of the copper find before described. On the 5th of January, 1892, the altar was uncovered, and the earth, charcoal, and objects within it put into five soap boxes and transported to headquarters,

[illegible] ments, copper balls, fragments of cloth, rings of chlorite, quartz crystals perforated and grooved, and a few pieces of flint and obsidian, with several [illegible] pearls drilled for suspension. These objects were heaped in the cavity of the altar without any regularity. All were affected by heat, the copper being fused in many cases. The teeth and tusks were charred, spot, and calcined. There were [illegible] appearance of the débris, [illegible] charcoal p[illegible]

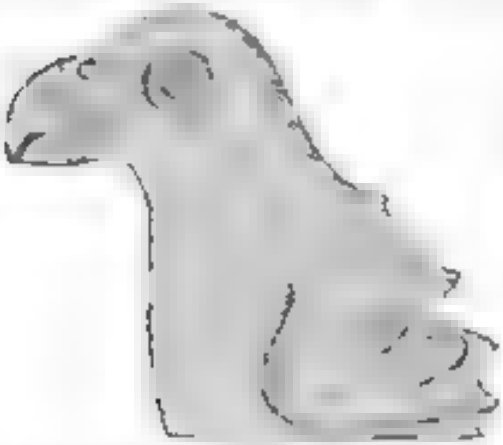


Fig. [illegible]

[illegible] *Fulgur*) native to the southern Atlantic Coast 600 miles distant, many of them carved [illegible] several thousand pieces of mica from the mountains of Virginia or North Carolina, 300 or more miles distant; a thousand large blades of beautifully cut pipes objects in obsid[illegible]

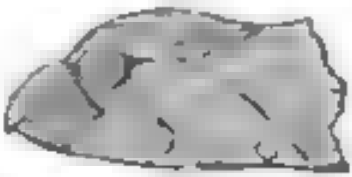


Fig. [illegible]

[illegible]

and other investigators. Much of it may be understood. It is strange to find so many objects brought such long distances, and we may not be able to explain the problem presented; but there is no authority [illegible] [illegible] cues into it. By what people [illegible]

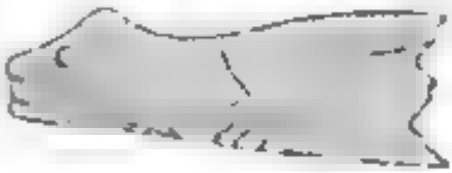


Fig. 28

[illegible]

[illegible]

the Bureau of Ethnology, from a mound in Poinsett County, Ark. It is of yellow ground, [illegible] of clay, and decorated with bright red paint. The paint is represented in the cut by the darkened surfaces. The four quarters of the ring are decorated alike, one of which is shown in the cut. The center of the design is the Swastika, with the arms crossing at right angles, the ends turned to the right, the effect being heightened by an enlargement of the right side of each arm near the end, by the curve. A similar water jug with a Swastika mark of the same type as the foregoing decorates Major Powell's desk in the Bureau of Ethnology.

Marquis Nadaillac describes and figures a gorget as from Pemberton, N. J., on which some persons have recognized a Swastika, but which the Marquis doubts, while Dr. Abbott denounces the inscription as a fraud.

NORTH AMERICAN INDIANS.

The Kansas.—The Rev. J. Owen Dorsey describes the mourning ceremonies of the Kansas Indians. In the course of the description he tells of a [illegible] ceremony held among these Indians to decide if [illegible] going on the warpath. Certain sacred songs were sung which were arranged according to a chart which Mr. Dorsey introduces as plate [illegible], page [illegible]. Along one edge of this chart were twenty-seven ideographs, which suggest or determine the songs or parts [illegible]. No. 1 was the sacred pipe; No. 2 [illegible] songs; No. 3, song of [illegible] gives success to the hunters. No. 4, figured in the present paper, is the Swastika sign, consisting of two ogee lines meeting each other, the ends curved to the left. Of it, Mr. Dorsey says only the following:

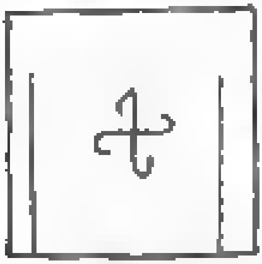


Fig. [illegible]

[illegible]

> Fig. 4. Tadje wayan, wind songs. The winds are deities; they are Bazanta (at the pines), the east wind; Ak'a, the south wind; A'k'a jiñga or A'k'uya, the west wind; and Hnia (toward the cold), the north wind. The warriors used to remove the hearts of slain foes, putting them in the fire as a sacrifice to the winds.

In the Eleventh Annual Report of the Bureau of Ethnology, p. [illegible], Mr. Dorsey [illegible] concerning the names of the winds, and shows how [illegible] the Kansas began with the east wind [illegible] the order being given [illegible] has been [illegible] arms. In response to my personal inquiry, Mr. Dorsey says [illegible] was drawn for him, [illegible] the Swastika [illegible] represented [illegible] war captain,

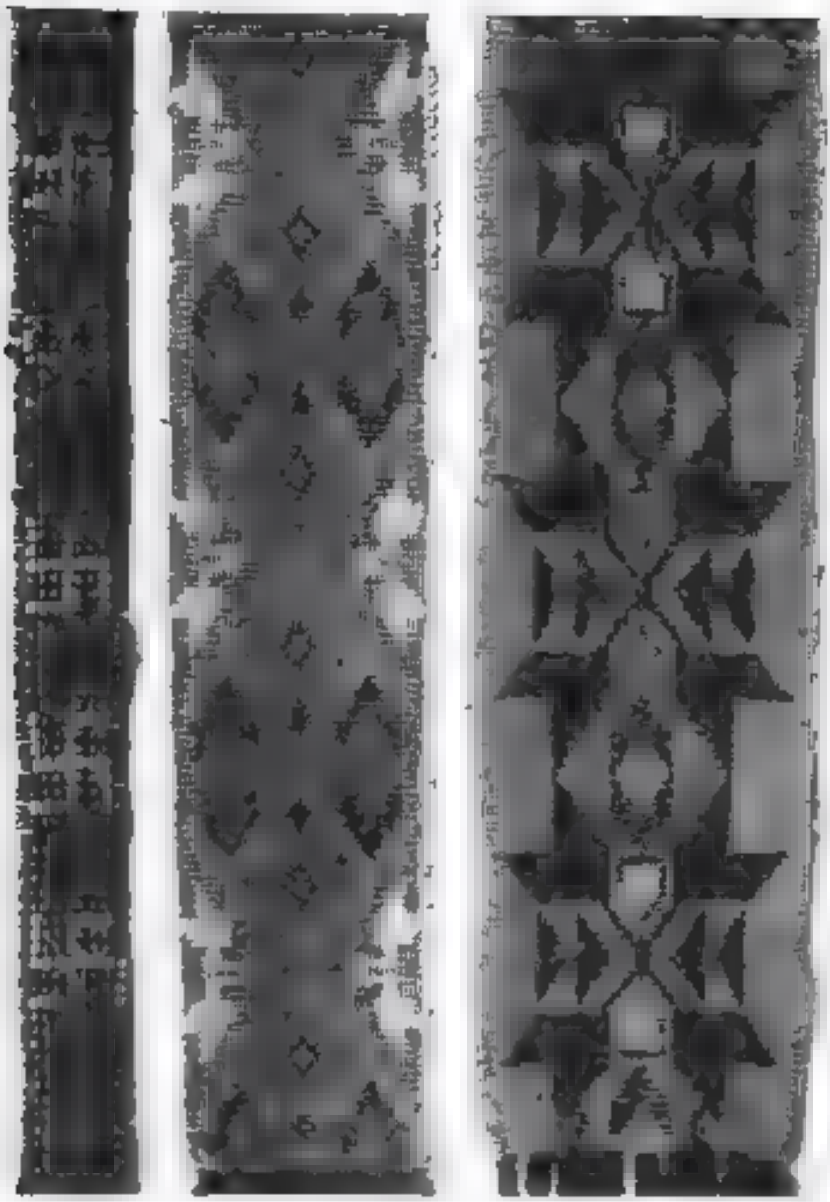
---

[1] Prehistoric America, p. [illegible], note, fig. [illegible]

[2] [illegible]

[3] American Naturalist, XIX, July 1885, p. 670.

[4] Ibid., pl. 30.



CEREMONIAL BU[illegible]

[illegible]

outside of the gentes of the council lodge.[illegible]

[illegible]

[illegible] Iowas, and (I have been told by the Winnebagoes [illegible] the real Swastika and the [illegible] I do not believe they entertain any such ideas, as [illegible] tal to me. They call it "luck" and say it is the [illegible]

[illegible]

skins, and otter and squirrel tails.

Of the other sol[illegible] mentioned, those who worship [illegible] the d[illegible] shoney and do not wear the [illegible]

tions to be made in quill embroidery on leather.

[illegible]

and regretted by all who knew him.

FIG. [illegible]

peoples of this country

In the Annual Report of the Bureau of Eth-

marks time for the dance.

found.

Dr. Schliemann reports [1]

[illegible]

Royal Museum at Berlin

[illegible]

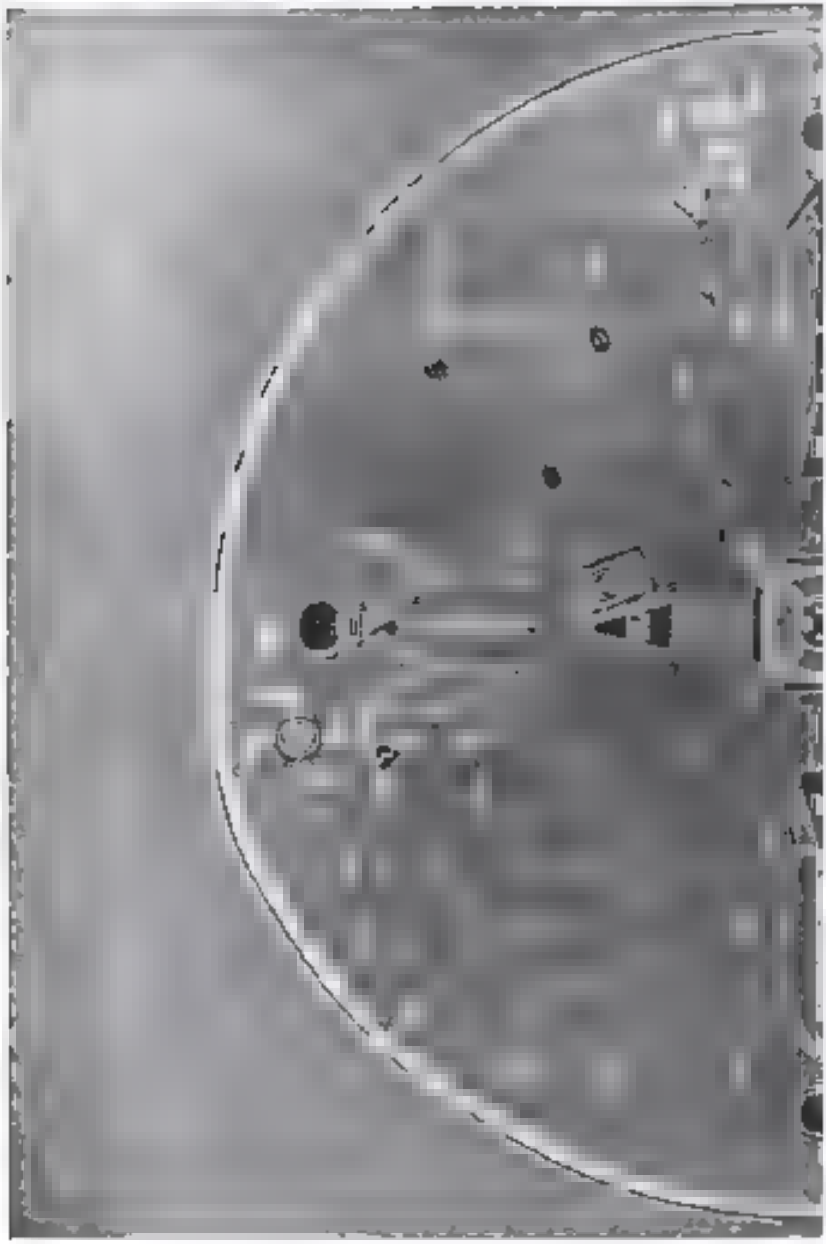
tika marks, chiefly of the ogee form [2]

[illegible]

[1] "Troja," p. 128

[2] "The Cliff Dwellers of the Mesa Verde, Southwestern Colorado" [illegible] & Son, Chicago, 1893

[illegible] 7 p. 348

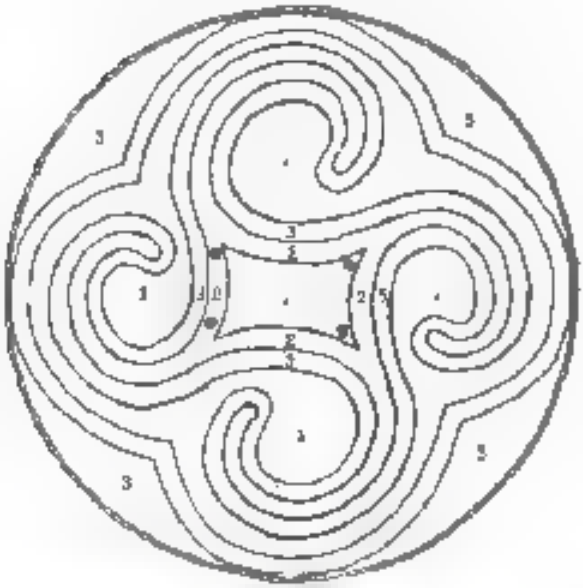


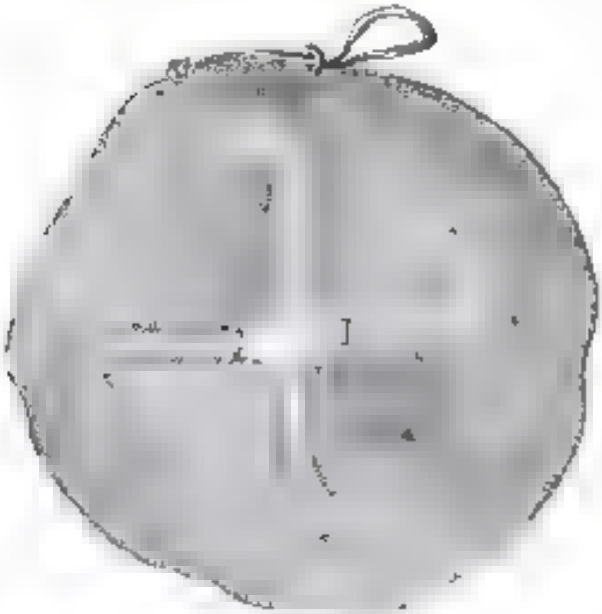
NAVAJO DRY PAINTING

[illegible]

OKTANIKIS SWASTIKAS

Fifth Annual Report of the Bureau of Ethnology [illegible]



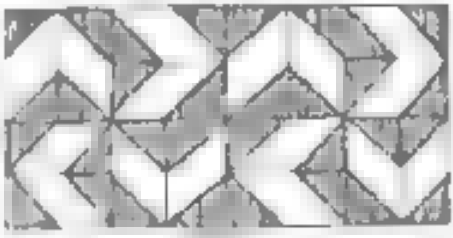


[illegible]

arrow shot at him by an Indian enemy.

COLONIAL PATCHWORK

[illegible] of rhomboids and right angled triangles sewed and grouped somewhat in the form of the Swastika (fig. 259). It is an inverted combination of patchwork which formed a new pattern, and while it bears a slight resemblance to the Swastika, lacks its essential elements. It was [illegible] of a pretty pattern. It stood [illegible]



[illegible]

cross [illegible] has ante, being [illegible] by it or at most only to make it [illegible] and the devout Christian who makes the same sign in entering the church or the Indian who thus represents the four winds of heaven. He who made the Swastika recognized in it a power for good and against evil, and he thereby invoked the power to secure prosperity. She who made the [illegible] apparently knew nothing of the old time Swastika, and was not endeavoring to reproduce it or any thing like it. She only sought to make such an arrangement of their sacrificial [illegible] as would produce a new ornamental pattern.

CENTRAL AMERICA.

NICARAGUA.

The specimen shown in fig. 289 (Cat. No. [illegible], U. S. N. M.) is a fragment (only five inches large) of some [illegible] from Zapatera, [illegible], Nicaragua. The [illegible] which is cut out of the [illegible] is surrounded by [illegible] of which appears from the [illegible] to be a figure, the outline of which is a Greek cross, the whole exterior of a Swastika [illegible] perfect, except that one bent arm is separated from its stem by a shallow groove.

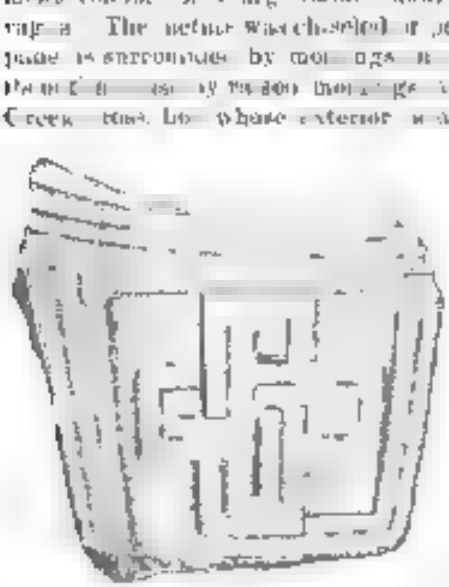


Fig. 290.

[illegible]

Nicaragua.

Size [illegible]

"The Cross, Ancient and Modern," by W. W. Burke, shows, in its fig. 57, a Swastika pure and simple, and is cited by its author as representing a cross found by Squier in Central America. The Mexican enthusiast, Orozco y Berra, claims at first glance that it shows Buddhist origin, but I have not been able as yet to verify the quotation.

YUCATAN.

Dr. Schuermann reports, in the Ethnological Museum at Berlin, a pottery bowl from Yucatan [illegible] with a Swastika, the [illegible] arms crossed [illegible] "[illegible] the last excavations in Yucatan [illegible] were found several [illegible] pottery."

Le [illegible] discovered a fragment of [illegible] Mayan [illegible] published a description of the Pro-

ceedings of the [illegible] Swastika [illegible] Egyptian [illegible] or K, making the whole to be *Chech* or *Kak*, which, he says, is the word *fire* in the Maya language.

[illegible]

Fig. 261

[illegible]

A fragment of a metate (Cat. No. 9093, U. S. N. M.) found on [illegible] River, Costa Rica, by Capt. J. M. Dow, has on its bottom a Swastika similar to that on the [illegible] tery vase from Las Huacas, Costa Rica, collected by Dr. J. F. Bransford. It is [illegible] together.

SOUTH AMERICA

[illegible]

The [illegible]

The [illegible]

---

[1] Th[illegible] pose of the translation is not specified and is not vouched for.

[2] [illegible] Aphrodite, and the Ionian Venus.

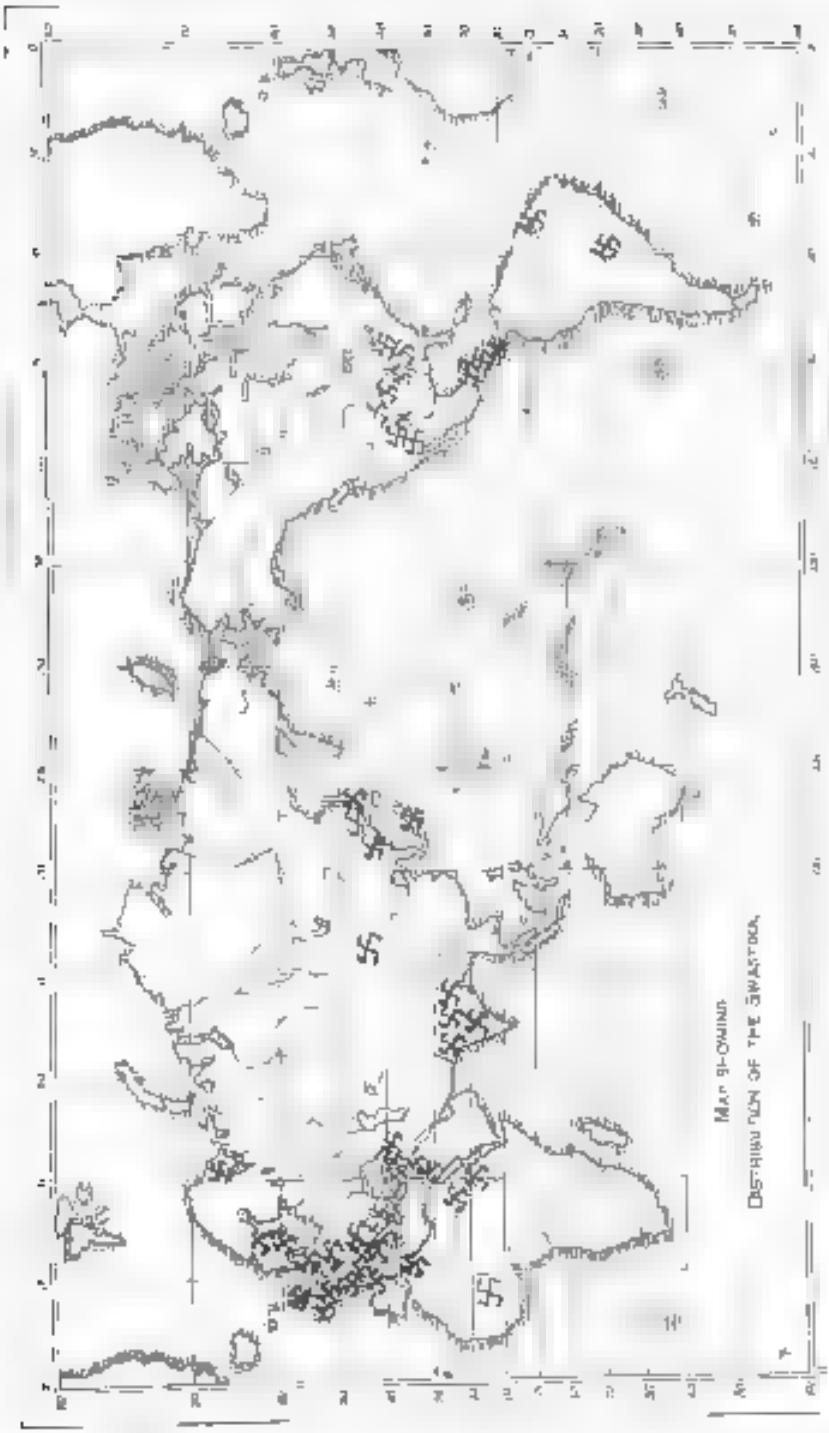
[illegible]

[illegible]

[illegible] actually unable to solve.

[illegible]

FOLIUM VITOS — FIG. LEAVES
[illegible]
[illegible] of Brazil
[illegible]


MAP SHOWING
DISTRIBUTION OF THE SWASTIKA.

[illegible] *femme.*[1]

PARAGUAY

[illegible]

II.—Forms Allied to the Swastika

MEANDERS, OGEES AND SPIRALS BENT TO THE LEFT AS WELL AS TO THE RIGHT

There are certain forms related to the normal swastika [illegible] [illegible] [illegible] These [illegible] [illegible] [illegible] the Swastika was of evolution [illegible] [illegible]

[illegible] appeared in intimate association with the square [illegible] [illegible] [illegible]

Fig. 20.

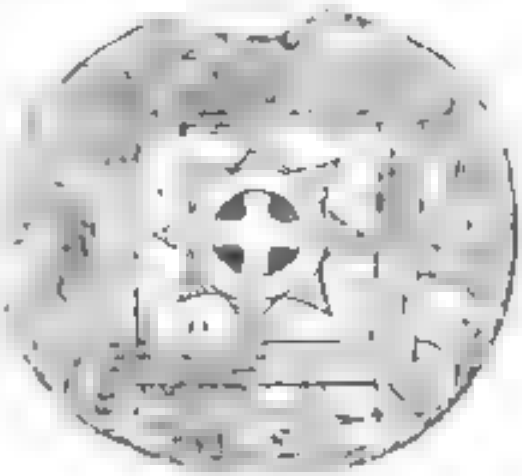
[illegible]

[illegible] represent the spiral Swastika.

[illegible] other evidence (figs. 106 to 170).

[illegible] Pantagruel, 2, chap. 33.

out, the shells otherwise left entire, and they served as vessels for holding or carrying liquids. When intended for ornaments, they were cut into the desired form and engraved with the design; if to be used as gorgets, holes were drilled for suspension. Frequently they were smoothed on the outside and the design engraved thereon. The preference of the aborigines for the *Fulgur* shell may



for the decoration of

and human masks were employed. No detailed description of the patterns of this shellwork will be attempted, because figures will be required to give the reader information for the interpreta

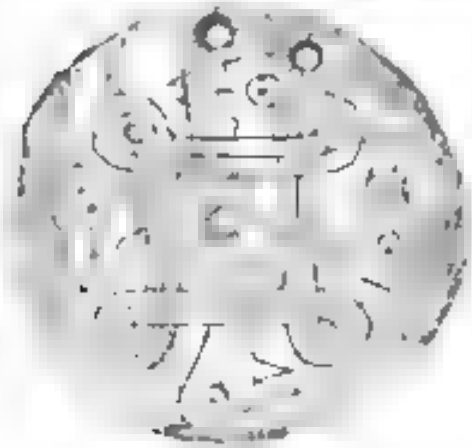


FIG. 203.
GORGET FROM TENNESSEE.

of the cuts and some of the descriptions are taken from the annual reports of the Bureau of Ethnology and for as relates to shell mostly from Mr. Holmes's paper on "Art in Shell of the Ancient Americans." I desire to express my thanks for all such

[illegible] not projecting from the center of each side of this square, opposite the arms of the cross, are four heads of birds representing the ivory-billed woodpecker, the heron, or the swan. The long, slender, and straight mandibles give the Swastika form to the object. Mr. Holmes says (p. 383) that he has been able to find six of these specimens, all of the type described, varying only in detail, workmanship, and finish.

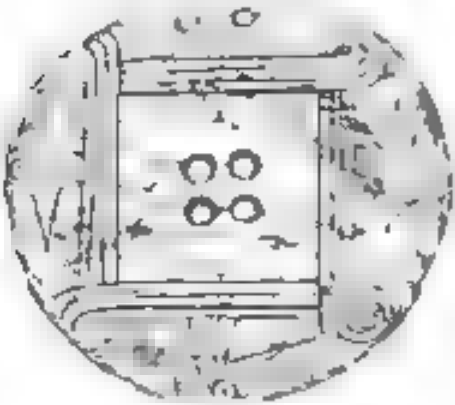


Fig. 202

[illegible]

Figure figure with ornamental [illegible] ivory-billed woodpecker arms, [illegible]

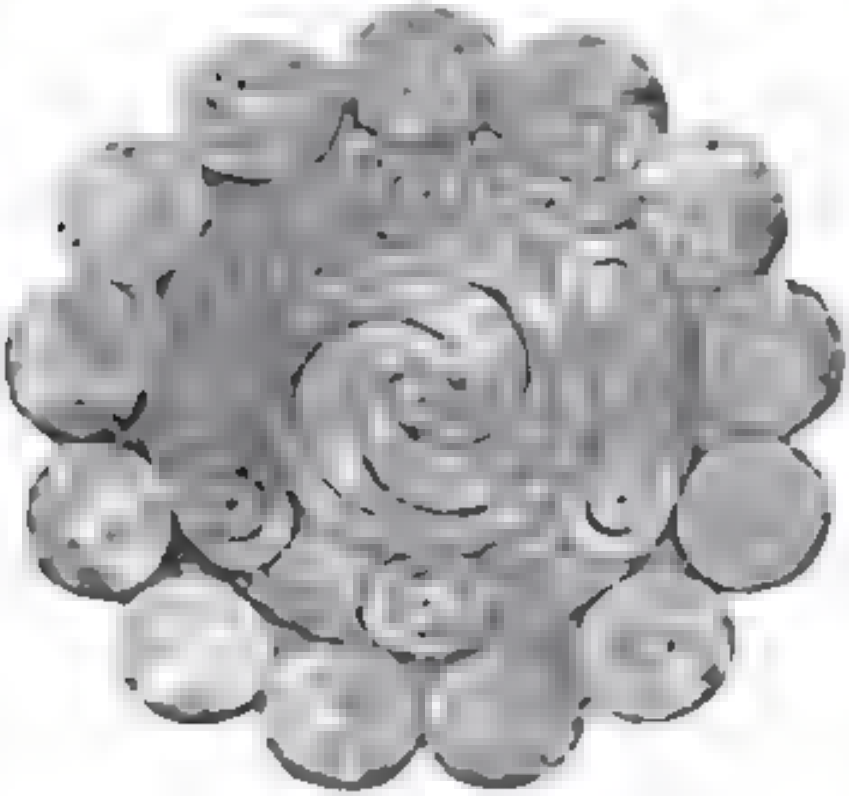
Figs. 204, 205, and 206,[1] represent three of these shell gorgets. The first was obtained by Professor Putnam from a stone grave, Cumberland River, Tennessee. [illegible] Mr. [illegible] stone grave near [illegible] Tennessee. [illegible] and are much worn.

[illegible]

[illegible]

[1] Second Ann. Rep. Bureau of Ethnology, p. 50.

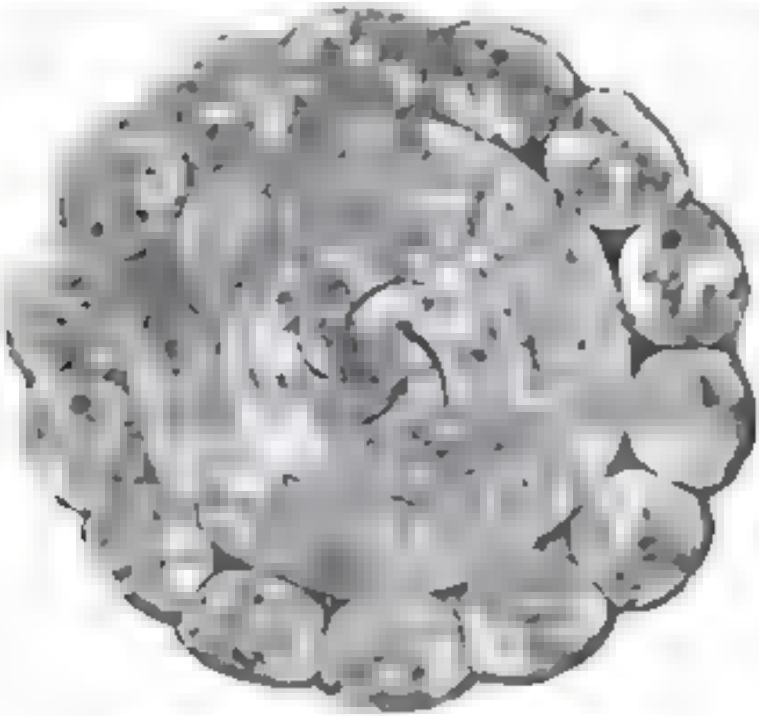
been deemed proper to introduce them



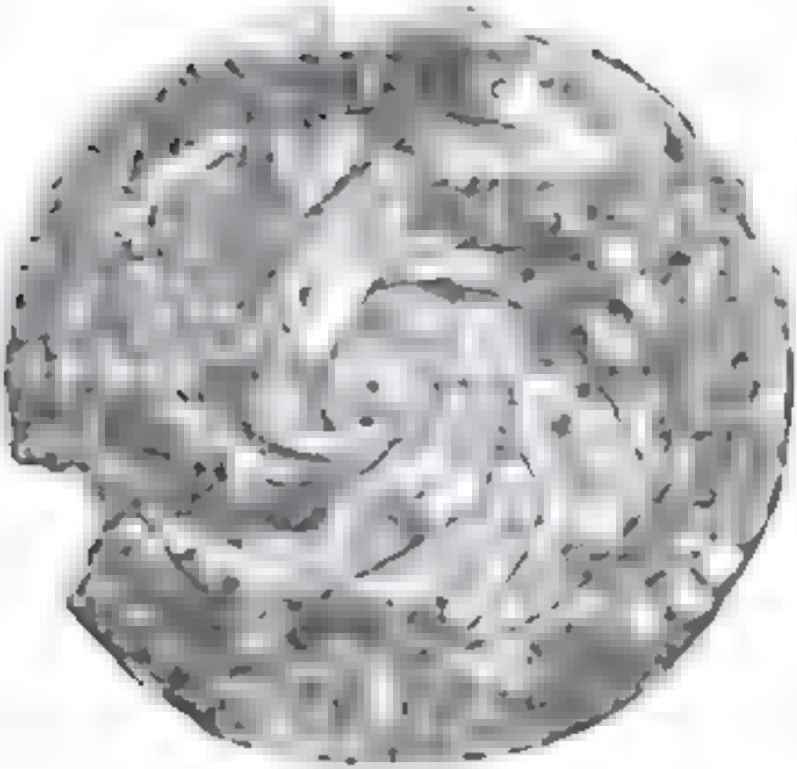
[illegible]

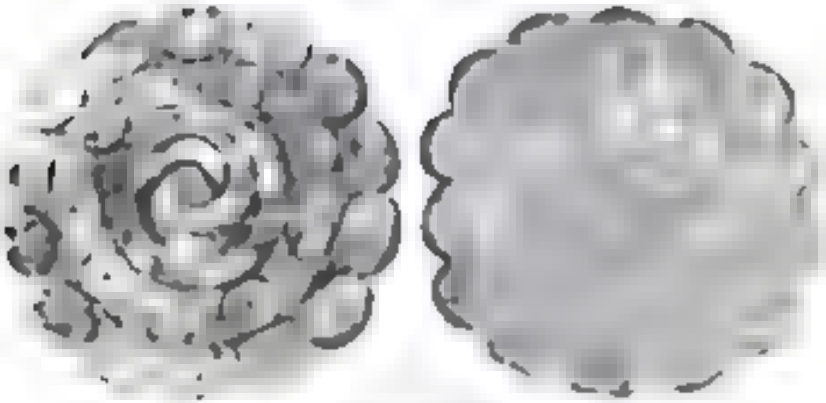
the disk.

[illegible]



[illegible] is from a stone grave [illegible]





[illegible]

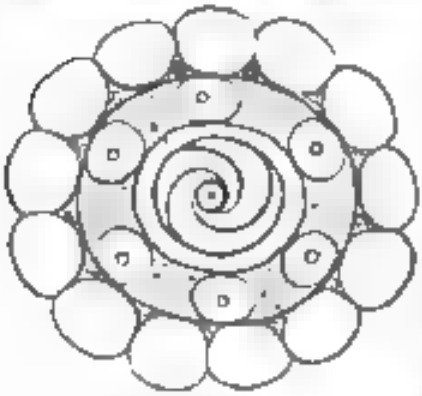


Fig. 272.

ORNAMENTED SHELL DISK

[illegible]

Three-quarter volute (triplicate)

unfinished, the outline having been cut in the shell sufficient to indicate the form, but not perfected. Figs. 270 and 271 show obverse and reverse sides of the same shell. It comes from one of the stone graves of Tennessee, and is thus described by Dr Joseph Jones, of New Orleans, as a specimen of the deposit and original condition of these objects

In a carefully constructed stone sarcophagus in which the face of the skeleton [illegible] looking toward the setting sun a beautiful shell ornament was found resting upon the breastbone of the [illegible] 4.4 inches in diameter and it is ornamented on its concave surface with a [illegible] distances [illegible] The [illegible] band is made up of fourteen [illegible] edges of which give to the object a scalloped rim. This ornament, on its concave figured surface, has been covered with red paint, much of which is still visible. The [illegible] smooth surface is highly polished [illegible] rial out of which it is formed was evidently derived from a large flat conshell. [illegible] The form of the [illegible] surface is similar to that of [illegible] Harpeth rivers [illegible]

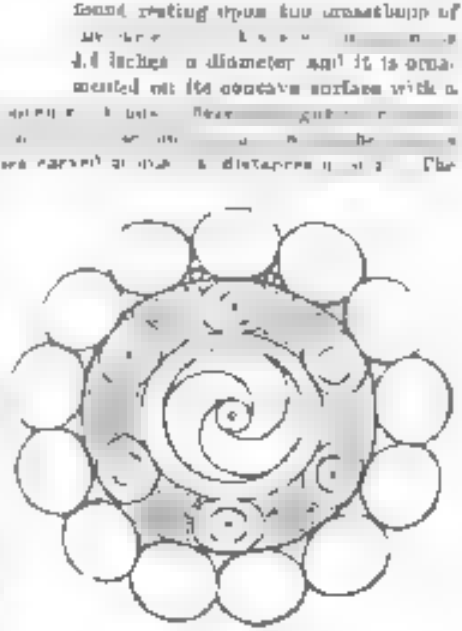


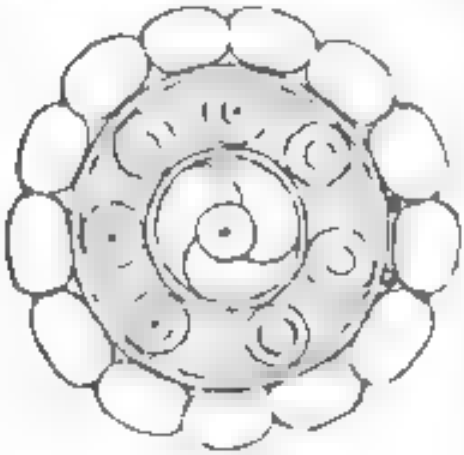
Fig. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]



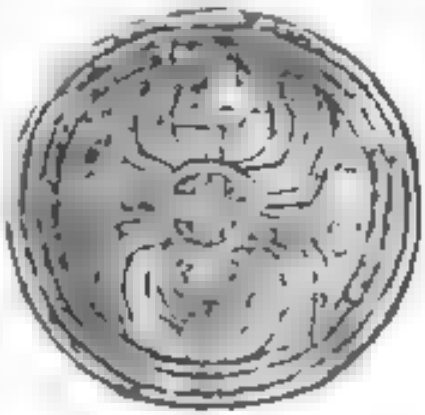
[illegible]
ENGRAVED SHELL GORGET,
Tennessee.

resulting from the deep engraving of the three lines of the volute on the concave side. The stone grave in which this ornament was found occupied the summit of a mound on the bank of the Cumberland River, opposite Nashville, Tenn.

Figs. 272, 273, and 274 are other representations of shell carved in spirals, and may have greater or less relation to the Swastika.[1] They are inserted for comparison and without any expression of opinion. They are drawn in outline, and the spiral form is thus more easily seen.

[illegible] servations upon these leagues and gives his theory concerning their use

[illegible] to elevate these works from the category of [illegible] to which [illegible] their rightful place—the serious art of a people with great capacity for in their works. What the gorgets themselves were, or of what particular value to their possessor, aside from simple ornaments, must be, in a measure, a matter of conjecture. They were hardly less than the to- [illegible]



The spider.—The spider was represented [illegible] the shell gorgets [illegible] to 278[2] present four of these gorgets, of which [illegible] to 277 display the Greek cross in the center, surrounded by two concentric raised lines forming a circle which is the body of a spider. Fig. 276 shows the same spider and circle, and instead of the cross [illegible] such resem-

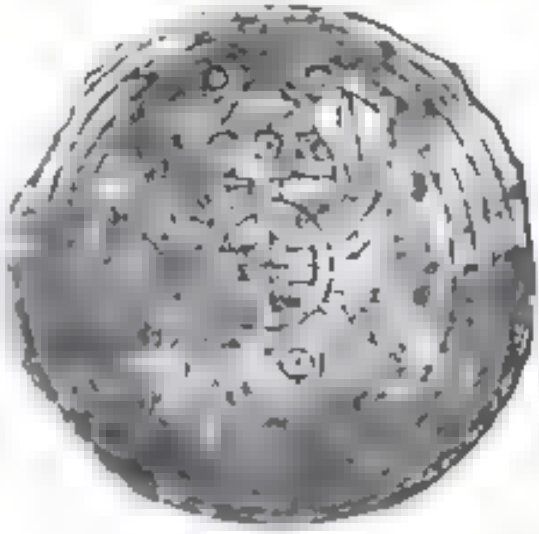
[illegible]

[1] Op. cit., p. 276, p. 86, figs. 3, 5, 6.
[2] Op. cit., p. 280.
[3] Second Ann. Rep. Bureau of Ethnology, 1880-81, pl. 61.

[illegible]

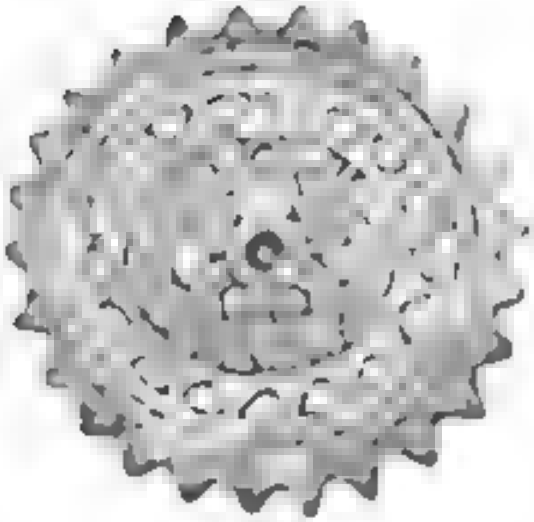
[illegible]

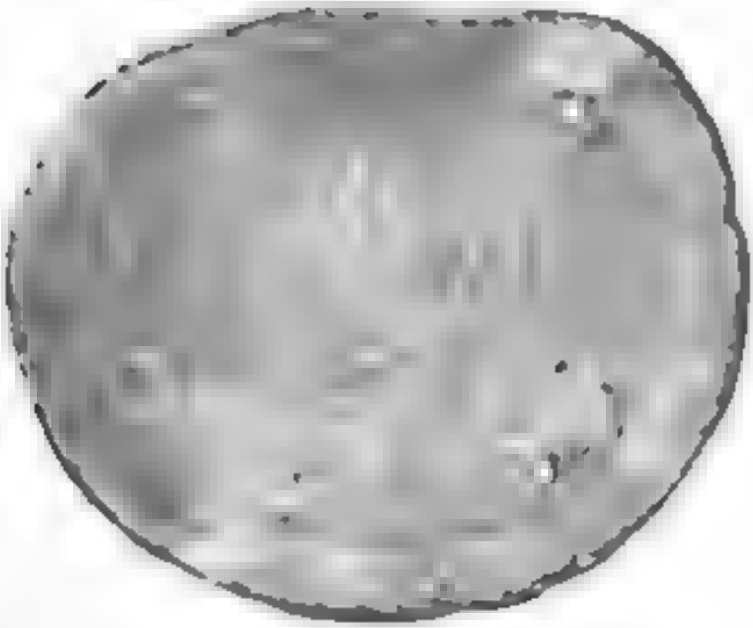
resents the shell with the spider, and, though it contains no cross nor semblance of the Swastika, derives its value from the same mound on Farris Island, Tennessee, as was the true [illegible] on these gorgets, affording, as it did, an opportunity for the aborigines to make a display of elegance of design, and of accuracy and fineness in execution. Fig. 370 is a spec[illegible] outline of the circle the tail is shown by its rattle. This specimen is represented three-fourths size, and comes from Mc Minn's mound, Tennessee. Four others of similar design are also from Tennessee and bordering States, but the locality is more restricted than is the case with other shell disk ornaments.



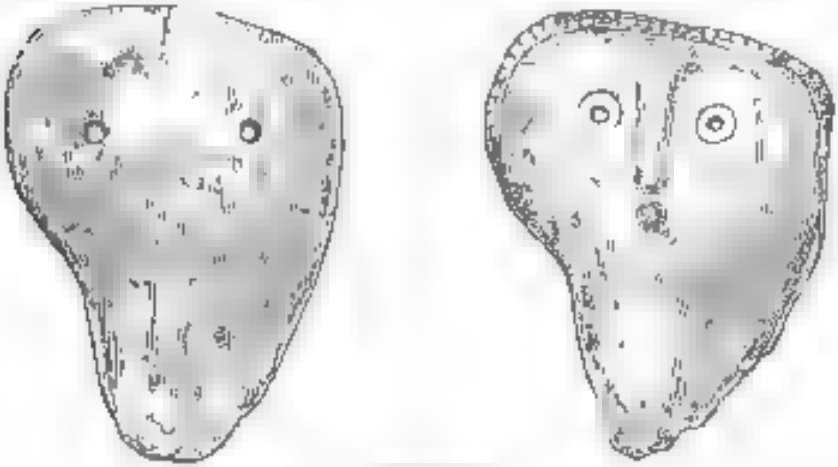
The human face and form. — These were often carved and wrought upon shells in the same general locality. The engraving is always on the [illegible]

[1] Second Ann. Rep. Bureau of Ethnology, pls. 69–79.





These human faces and [illegible] figs. 380-388) as well as the others, belong to the [illegible] and are found in their remains in the mounds. The figures are [illegible], as is the rattlesnake, for example.

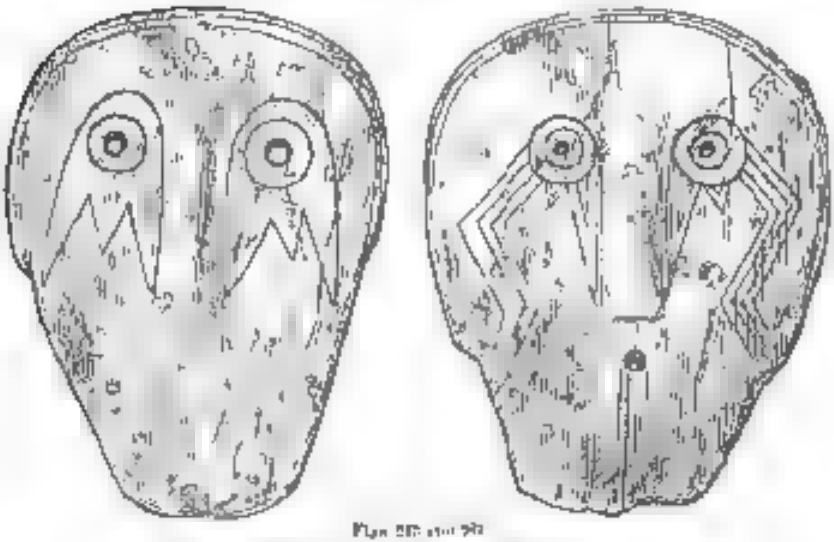


Figs. 389 and 391

[illegible] REPRESENTATION OF THE HUMAN FACE

[illegible] Technique

[illegible]



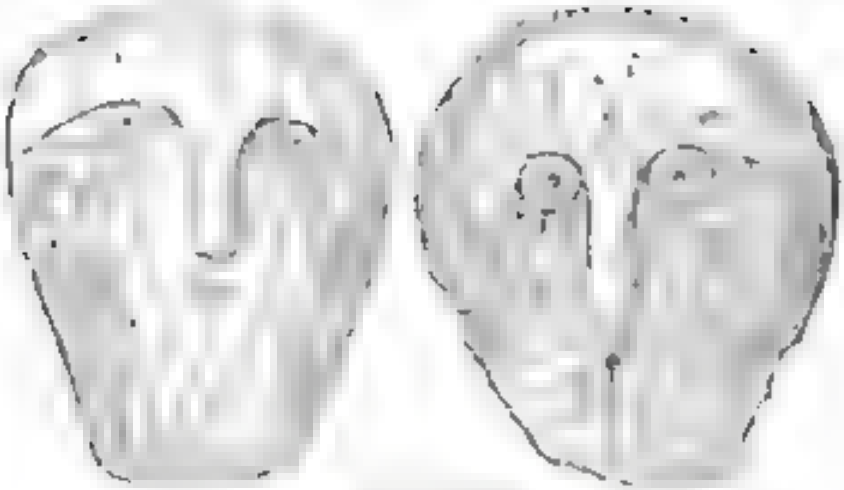
Figs. 390 and 392

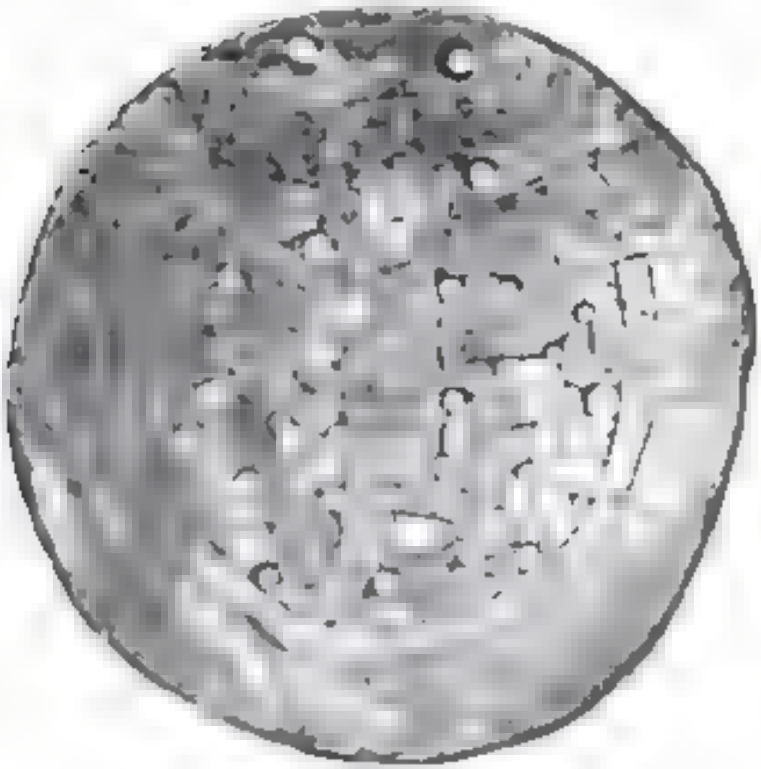
[illegible] REPRESENTATION OF THE HUMAN FACE

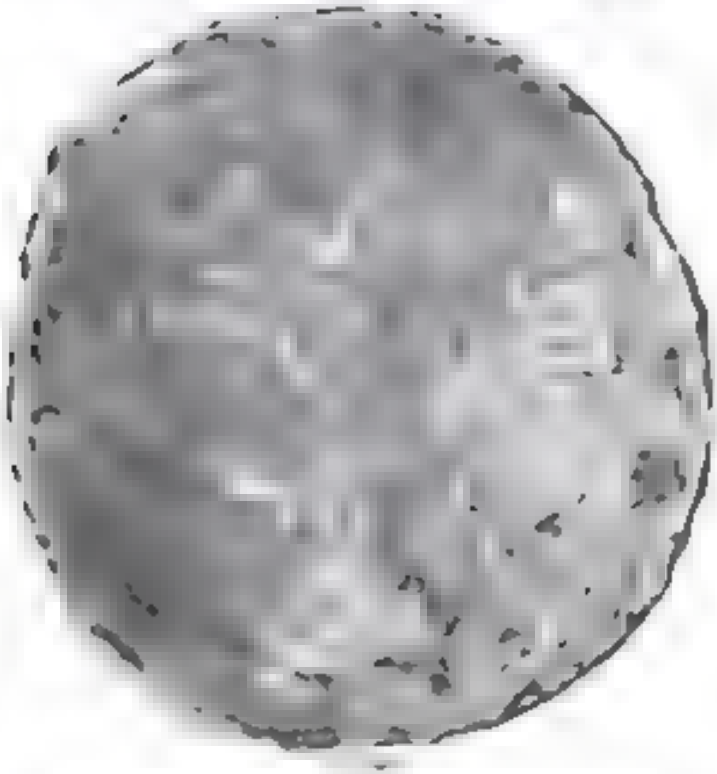
[illegible]

[illegible]

[illegible] with the [illegible] work [illegible] the Buddha figure [illegible] show two [illegible] differ [illegible] material. [illegible]







gorters or bracelets [illegible] Buddhism, [illegible] the same as in the fig[illegible] long figures [illegible] movement [illegible] closely those [illegible] figures figs. 240 and 241.

[illegible]

Spiral [illegible] designs resembling the Swastika in general effect are found [illegible] on a [illegible] pottery from the Chasteen [illegible] valley. The Fourth Annual Report of the Bureau of Ethnology (1882-83) shows

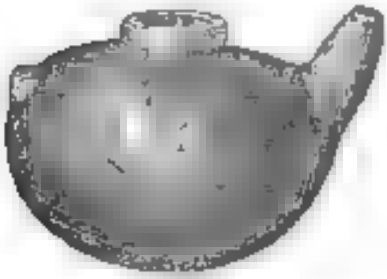


Fig. 280.
[illegible]
From mound [illegible] Swastika [illegible]
[illegible]
[illegible]

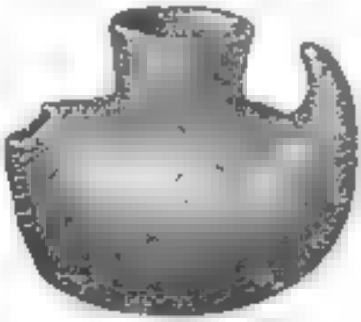


Fig. 281.
[illegible]
Pottery resembling Swastika
Pecan Point, Ark.
[illegible]

many of these. Fig. 283 represents a deep [illegible] shaped vessel from Arkansas, on one side of which [illegible] shown the usual [illegible] which we saw on the shell disks, and springing from the four [illegible] opposite sides are three incised lines, twisting spirally to the right, forming the four volutes of the Swastika (tetrakelion) and covering the entire side of the vessel. The mesopiral form of the Swastika is given in fig. 280, a vessel of eccentric shape from Pecan Point, Ark. The decoration is in the form of two lines crossing each other and each arm then twisting to the right, forming [illegible] incised lines of which, though drawn close

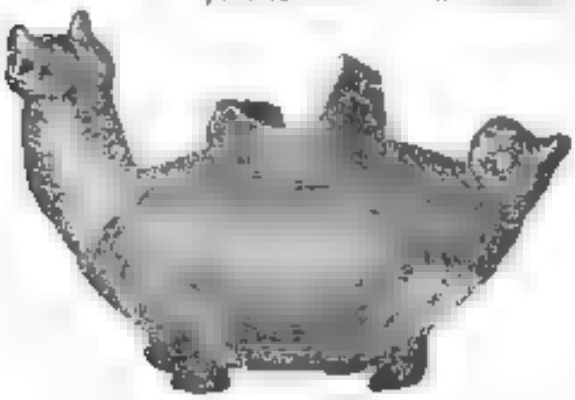


Fig. 282.
Pottery vessel [illegible] in the form of an animal.
[illegible]
Pecan Point, Ark.
[illegible]

[illegible]

[illegible] or any other specific form of the cross. One evidence of this is that these ornaments shade off indefinitely until they arrive at a form which was surely not intended to represent any form of the cross, whether Swastika or not. The line of separation is not now suggested by the author. An elaboration of the preceding forms, both of the vessel and its ornamentation, is shown by the vessel represented in fig. 291, which is fashioned to represent some grotesque beast with horns, expanding nostrils, and grinning mouth, yet which might serve as a teapot as well as the former two vessels. [illegible]

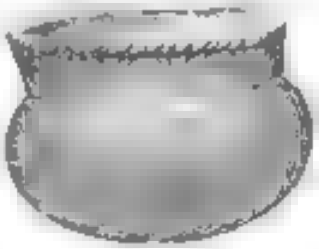


Fig. [illegible]

[illegible]

[illegible] Arkansas. The body is decorated with incised lines arranged in [illegible] the same form as fig. [illegible] except that the lines make no attempt to form a cross. There are [illegible] arms which spring from the central point and twist spirally about as volutes until they cover the field, which is [illegible] the body of the bowl. Two other designs of the same kind complete the circuit of the pot and form the decoration all around. Fig. 293[1] represents these volutes in [illegible] close together, and is great [illegible]

Fig. 293

POTTERY VASE ORNAMENTED WITH VOLUTES.

Arkansas.

[illegible]

[1] Third Ann. Rep. Bureau of Ethnology, fig. 157.

The spiral Swastika form appears painted upon the pottery from Arkansas. The specimen shown in fig. 95a is a tripod bottle. The decoration upon the side of the body consists of two lines forming the cross, and the four arms extend around the circle on all the ornament covers one-third of the vessel, and with the other two similar ornaments, extend around the circular surface. This decoration is painted in red and white colors on a gray or yellowish ground. Fig. 95 represents a bowl from bottom. No. 1, Thomas farm, Taylor County, group, Black Tree.

Fig. 95

Tripod pottery vase.

Four armed volutes making spiral Swastika.

Arkansas.

Pottery.

Pottery Co., Ark. [illegible] ten inches wide and six inches high. The clay of which it is made forms the body color—light gray. It has been painted red or maroon on the outside without any decoration, while on the inside of the bowl with the same color is a five-armed cross, spirally arranged in volutes turning to the right. The center of the cross is at the bottom of the bowl, and the painted spirals here extend over the bottom and on the sides to the rim of the bowl, the interior being

Fourth Ann. Rep. Bureau of Ethnology, 1882-83, fig. 442.

entirely covered with the design. Another example of the same style of decoration is seen on the upper surface of an ancient vase from the province of Olbia.[1]

The specimen shown in fig. 200 is from the mound at Arkansas Post, in the county and State of Arkansas.[2] It represents a vase of black ware, painted a yellowish green, with a red spiral scroll. Its diameter

Fig. 248.

PITCHER BOWL WITH FIVE ARMED SPIRAL SWASTIKA ON THE BOTTOM.

Pulaski County, Ark.

[illegible]

eter is 5½ inches. These spiral figures are not uncommon in the localities heretofore indicated, as showing the normal Swastika. Figs. 207 and 208 show parallel incised lines of the same style as those

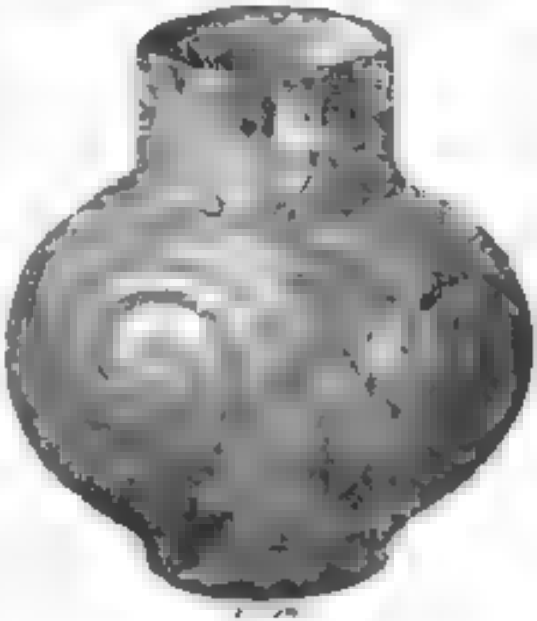
[1] Fourth Ann. Rep. Bureau of Ethnology, 1882–83, p. 341, fig. 33.

[2] Third Ann. Rep. Bureau of Ethnology, 1881–82, fig. 16.

[3] Ibid., pp. 502, 503, figs. 186, 187.

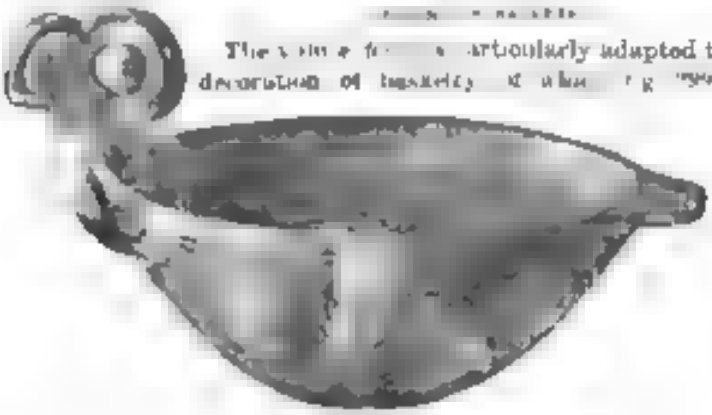
[illegible] (figs. 363-365).

Fig. 207 shows a bowl nine inches in diameter. Its rim is ornamented with the head and tail of a conventional bird which probably served as handles. On the outside, just below the rim, are the four incised parallel lines mentioned. In the center of the side is represented a rolling under or twisting of the lines as though it represented a ribbon. There are three on each quarter of the bowl, that next the head being plain. Fig. 208 represents a bottle 6½ inches in diameter, with parallel incised lines, three in number, with the same twisting or folding of the ribbon like decoration. [illegible]



[illegible]

[illegible] particularly adapted to the decoration of basketry. [illegible]



[illegible]

[illegible] specimen. These [illegible] New Mexico and Arizona.

Fig. 286.

POTTERY JAR

Three [illegible] of [illegible] Mohenjo-daro

Height [illegible] in.

Fig. 287

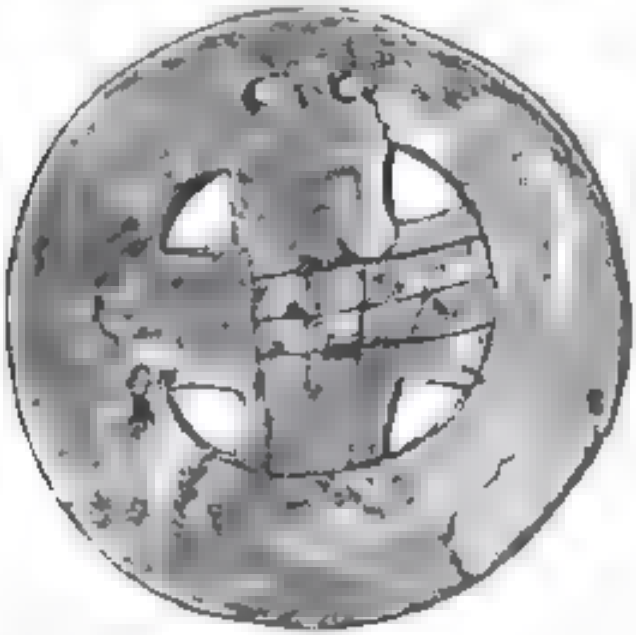
A GREAT WHITE MANY SHORT VORTEX

with a [illegible] [illegible] Mohenjo-daro [illegible] in. [illegible]

[illegible] THE CROSS AMONG THE AMERICAN INDIANS

DIFFERENT FORMS

[illegible]



[illegible]

THE CROSS ON OBJECTS OF SHELL AND COPPER

[illegible]

Near the upper edge are two perforations, both well worn with rubbing marks indicating suspension. The cross in the center of the convex face of the disk is a simple cross made by four triangular perforations which separate the arms. The face of the cross is ornamented with six carelessly drawn incised lines interlacing in the center as shown in the figure, three extending along the arm to the right and three passing down the lower arm to the adjoining one. Nothing has been learned of the character of the interments with which this specimen

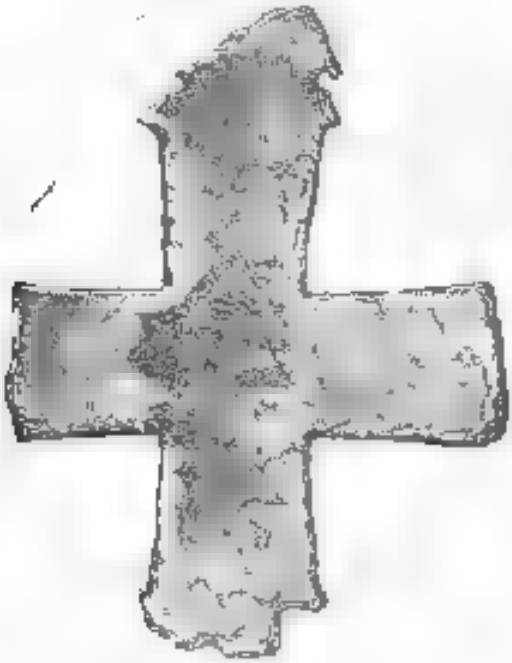


Fig. 101
CONCAVE SHELL GORGET
Neck cross
Charleston, Mo
Second Annual Report of the Bureau of Ethnology, p. 61, fig. 2

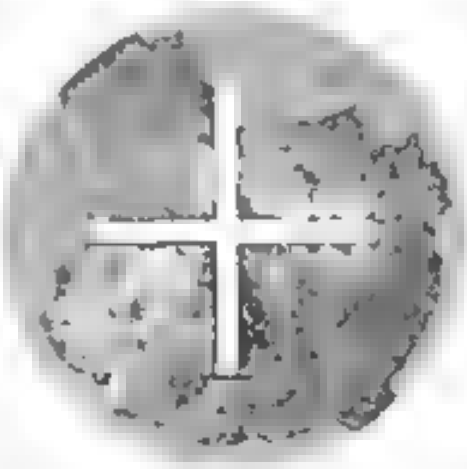
was associated. The incised lines of the specimen indicate the possible intention of the artist to make the Swastika. The design is evidently a cross and apparently unfinished.

The National Museum possesses a large shell cross (fig. 101) which, while quite plain as a cross, has been much damaged, and from that formerly encircled it, as the intervening figures have been broken away and lost. The perforations are still in evidence. The specimen

Second Ann. Rep. Bureau of Ethnology, 1880–81, p. 61, pl. 61, fig. 2.

men shown in fig. 303 is quoted as a "typical example of the cross of the mound-builder." It was obtained from a mound on Lick Creek, Tennessee, and is in the Peabody Museum Cambridge, Mass. While an elaborate description is given of it and figures are mentioned as "devices probably significant," and "elementary or unfinished," and more of the same, yet nowhere is suggested any relationship to the Swastika, nor even the possibility of its existence in America.

A large copper disk from an Ohio mound is represented in fig. [illegible] [illegible] mon. A symmetrical cross, the arms of which are five inches in length, has been cut out of the center. Two concentric lines have been impressed in the plate, one near the margin and the other touching the ends of the cross. Fig. 304 shows a shell gorget from a mound on Lick Creek, Tennessee. It is much corroded and broken, yet it shows the cross plainly. There are sundry pits or dots made irregularly over the surface, some of which have perfor- [illegible] resents a recapitulation of [illegible]



Ohio

[illegible]

EXPLANATION OF PLATE 19.

VARIOUS FORMS OF CROSSES IN USE AMONG NORTH AMERICAN INDIANS, FROM GREEK CROSS TO SWASTIKA.

Fig. 1. GREEK CROSS.

2. GREEK CROSS.

3. CROSS ON COPPER.

4. CROSS ON SHELL.

5. GREEK CROSS.

6. GREEK CROSS.

7. LATIN CROSS (Copper)

Fig. 8. GREEK CROSS.

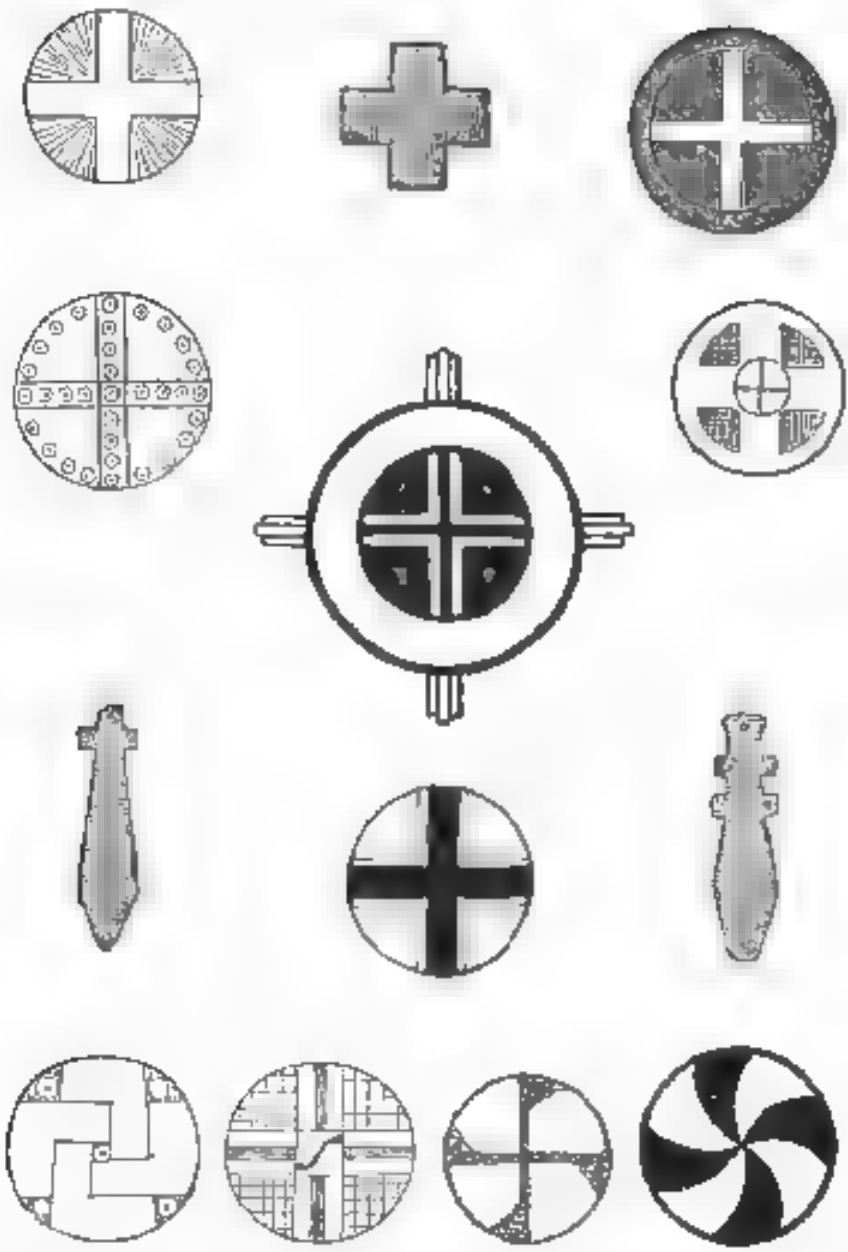
9. LATIN CROSS (Copper)

10. SWASTIKA ON SHELL.

11. SWASTIKA ON SHELL.

12. SWASTIKA ON POTTERY.

13. SWASTIKA ON POTTERY.



VARIOUS FORMS OF CROSSES IN USE AMONG NORTH AMERICAN INDIANS, FROM GREEK CROSS TO SWASTIKA.

Bureau Annual Report of the Bureau of Ethnology, 1890-91, Pl. 9, p. 15.

and four [illegible] per. [illegible] ends being rounded to conform to a circle.[71] Figs. 7 and 8 of pl. 10 represent forms of the Latin cross, and are modern, having doubtless been introduced by European priests. Figs. 10 to 13 are representatives of the Swastika in some of its forms.

The U. S. National Museum possesses a small shell ornament (fig. 305) in the form of a cross, from Lenoir's burial place, Fort Defiance, Caldwell County, N. C., collected by Dr. Spatzhour and Mr. Rogan, the latter being an employé of the Bureau of Ethnology. It is in the form of a Greek cross, the four arms [illegible] being [illegible] The arms are of the [illegible] shell [illegible] the field being cross hatched. The specimen [illegible] a bed of plaster.

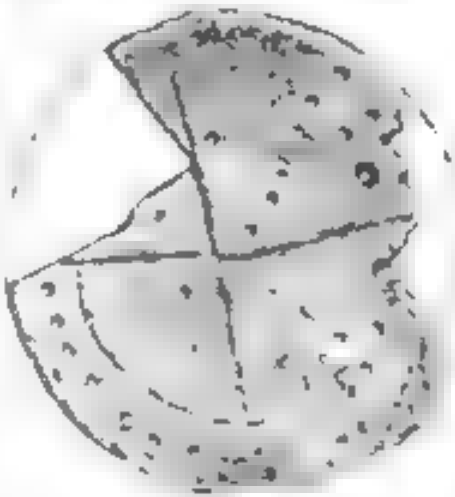


Fig. 306.

[illegible] Rude cross with many [illegible]

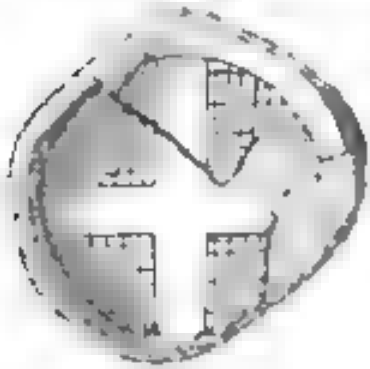


Fig. 305.

[illegible] SHELL WITH FORM OF GREEK CROSS.

[illegible] County, N. C.

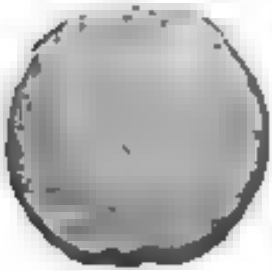
This and the foregoing specimens have been introduced into this paper that the facts of their existence may be presented for consideration, and to aid in the determination whether the cross had any peculiar or particular meaning. The questions [illegible]

Fig. 308.

[illegible] CROSS (STONE).

[illegible]

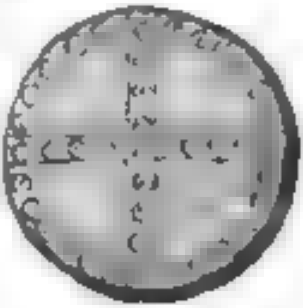
[illegible]



[illegible]

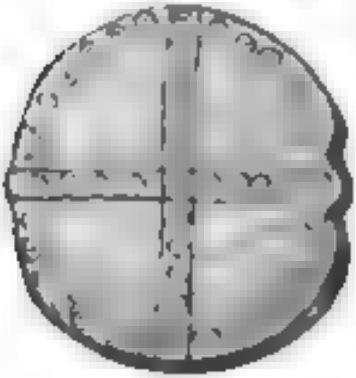
Dotted Greek cross and circle.

[illegible] has such resemblance to the foregoing that [illegible] but three arms instead of four. This may take it out of the category of crosses as a symbol of [illegible] which we have knowledge. Many of the art objects in shell heretofore cited were more or less closely associated; they came from the [illegible] were the results [illegible] by the same [illegible] ture. In determining the culture status of their makers, they must be taken together.



[illegible]

Dots and rings forming circle and [illegible]



[illegible]

When we consider the variety of the designs which were apparently without meaning except for ornamentation, like the circles, meanders, zigzags, chevrons, herringbones, ogees, frets, etc., and the representations of animals such as were used to decorate the pipes of the aborigines, not alone the bear, wolf, eagle, and others which might be a totem and represent a given clan, but others which, according to our knowledge and imagination, have never served for such a purpose, as the man [illegible]

[illegible]

[illegible] stvest gations.

[illegible]

small circle. The specimen shown in fig. 308 is from an ancient grave in Upper Sandusky, Ohio, and that shown in fig. 309 from an Indian cemetery at Onondaga, N. Y. Similar specimens have been found in the same localities.

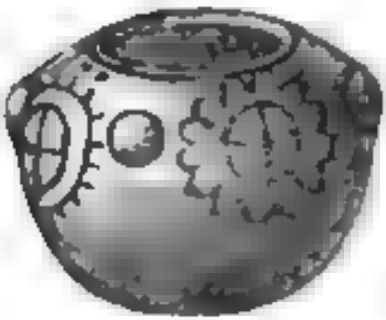


Fig. 310

[illegible]

THE CROSS ON POTTERY

Fig. 310 shows a small globular cup of dark ware from the vicinity of Charleston, Mo.; height, 2¼ inches, [illegible] them, painted red, are four orna-

[illegible]

[illegible] of Ethnology 1890-91, pl. 30

Fig. 412.

OLLA DECORATED WITH GREEK AND HALTERN FRAGMENTS.

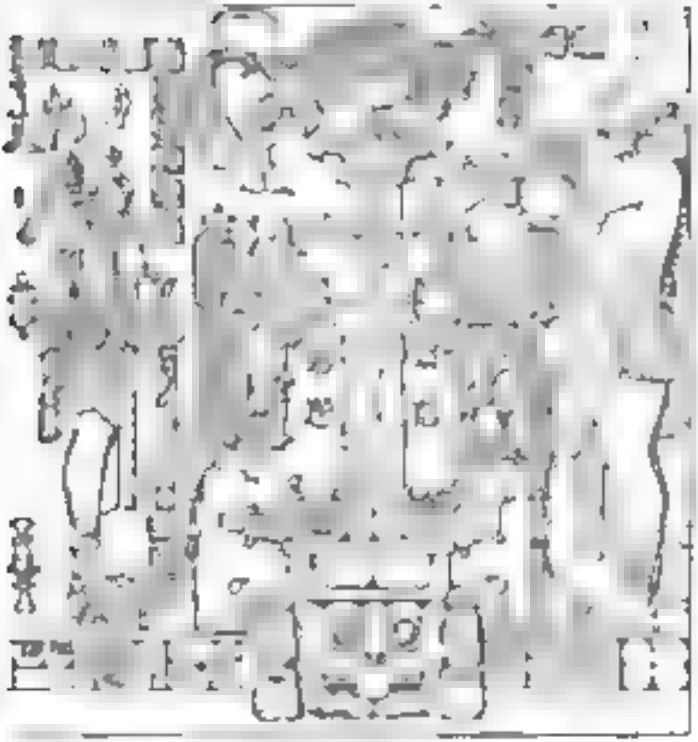
Second Annual Report of the Bureau of Ethnology, fig. 108.

Fig. 413.

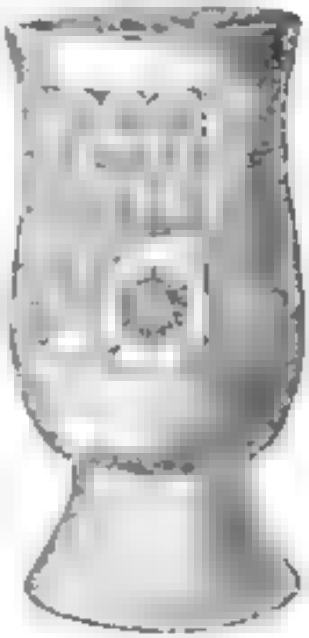
POTTERY WATER VESSEL.

Mollusca type.

Second Annual Report of the Bureau of Ethnology, fig. 84.



[illegible] to great numbers in Mexico—as, for example, the great cross, pl. 20, from the temple at Palenque.[1]



SYMBOLIC MEANINGS OF THE CROSS

It would be an excellent thing to dissect and analyze the Swastika material we have found, to generalize and deduce from it a possible theory as to the origin, spread, and meaning of the Swastika and its related forms, and endeavor, by examination of its associated works, to discover if these were religious symbols or charms or mere decorations, and, following this, determine if possible whether the spread of these objects, whatever their meaning, was the result of migration, contact, or communication. Were they the result of similar but independent operations of the human mind, or were they but duplicate inventions, the result of parallelism in human [illegible] further investigation. He may theorize [illegible]

[illegible] Anthropologia, p. 20, pl. 14, fig.

precedence [illegible] descent [illegible] It [illegible] be time enough to an[illegible] the [illegible] even then not dogmatically, but tentatively and subject to future discoveries.

The [illegible] author has sought [illegible] more than to present [illegible] the Swastika which [illegible] interest to those who come after [illegible] determination of [illegible] difficult and abstruse problems presented.

It is a fact [illegible] history of archæology [illegible] science that a person [illegible] The present investigations are rendered [illegible] by the appearance of [illegible] Mallery in the Tenth Annual Report of the Bureau of Ethnology [illegible] the subject of "Picture Writing of the American Indians." It is a work of about 800 pages, with 1,290 illustrations, and is the result of many years [illegible] It purports to be a history [illegible] more or less [illegible] writing, signs, symbols, totems, [illegible] of the American Indians [illegible] A large portion of the work [illegible] conventional signs [illegible] Among [illegible] with the cross. The [illegible] Mallery's work [illegible] chapter [illegible] say negatively what has not been found.

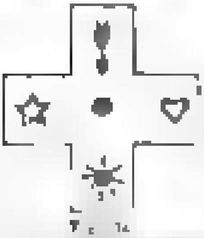


Fig. [illegible]

[illegible]

Speaking of the [illegible] the cross among the North American Indians Count Goblet d'Alviella says:[a]

> It is nevertheless incontestable that the pre-Columbian cross of America is a "rose des vents," representing the four directions [illegible] points of the compass, [illegible]

Colonel Mallery's volume shows [illegible] other things as well.

The four winds.—The cross [illegible] Colonel Mallery [illegible] among the North American [illegible] [illegible] the [illegible] [illegible] as [illegible] There [illegible] among the Dakotas [illegible] the [illegible] of the four [illegible] of the [illegible] and [illegible] and the [illegible] angles, [illegible] in the [illegible] and [illegible] the cross is [illegible]

---

[a] "La Migration des Symboles," p. 46.

and conquering giant, the North Wind, most powerful of all. It is worn on the body nearest the head, the seat of intelligence and conquering devices. The left arm covers the heart, as the East Wind, coming from the seat of life and love. The foot is the melting, burning South

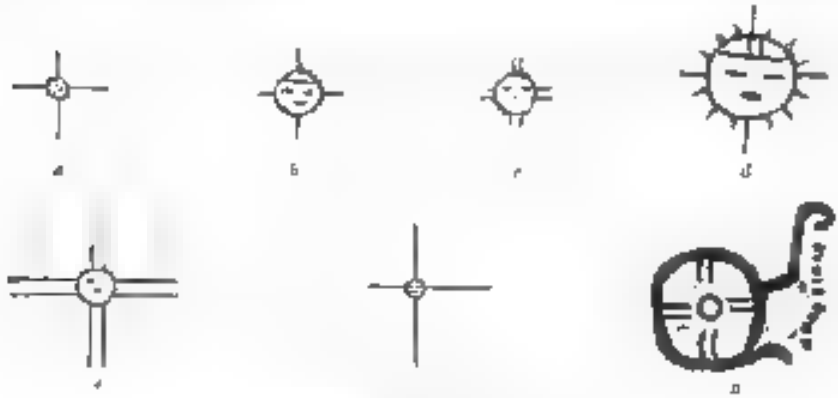


Fig. 315

THE SWASTIKA, REPRESENTING WITH THE CIRCLE SUN SYMBOLS.

From Annual Report of the Bureau of Ethnology, Fig. [illegible]

Wind, adjusting as it were, the seat of fiery passion. The right arm is the gentle West Wind, blowing from the spirit mind, covering the lungs, from which the breath at last goes out gently but into unknown night. The center of the cross is earth, as man moved by the conflicting influences of gods and winds.

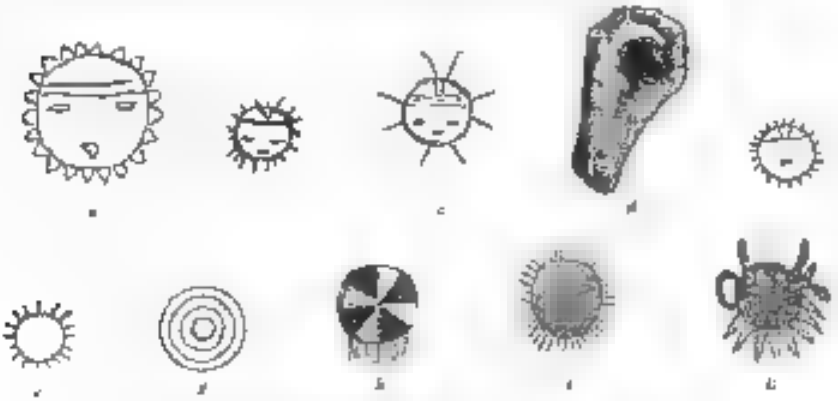


Fig. 316

[illegible]

Rev. John McLain, in his work on the "Blackfoot Sun Dance," says:

On the central pole of the sacred lodge of the Blood Indians is a bundle of nine brushwood taken from the cottonwood which is placed [illegible] across. This was an ancient symbol evidently referring to the four winds.

Sun and star symbols. Great speculation has been made, both in Europe and America, over the relation between the swastika and the [illegible] Despite the fact that these signs have been associated by primitive peoples,

Fig. [illegible]

[illegible]

Gilroy Springs, Ariz.

[illegible]

Colonel Mallery [illegible] Those [illegible] segregated and it will be seen that the cross and [illegible] indiscriminately for [illegible] and the [illegible] being [illegible] associated in [illegible] relationship [illegible]

Fig. [illegible]

[illegible]

Force sign. Among the [illegible] and [illegible] represent neither the sun nor any [illegible] but merely ridges, crosses, or [illegible] The crosses in fig. 310 are recent Dakota forms, [illegible] represents the supporting poles [illegible] erected by [illegible] were represented by [illegible] rectangular [illegible] with [illegible] represents [illegible] one of the [illegible] and [illegible]

Designs for Sundance. Among some of the Indians of [illegible] the Dakota [illegible] among others, the [illegible] cross [illegible] three members of equal length, and the fourth, the foot, much longer. The use of this symbol antedates the discovery of America, and is carried back in tradition and myth. This sign signifies the mosquito hawk or [illegible] fig. [illegible] It is called [illegible] the language of the "Sky People," and is a supernatural being gifted with speech warning [illegible] of danger [illegible] by and through angles, saying [illegible] an invocation [illegible] to look out [illegible] are simply [illegible] [illegible] look at [illegible] The selection of [illegible] as a mystic [illegible]

Fig. [illegible]

[illegible]

Fig. [illegible]

Designs on [illegible] [illegible] and [illegible]

[illegible]

[illegible]

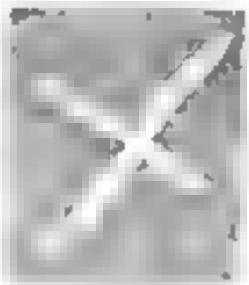
[illegible] *c*, and sometimes *d*.

[illegible]

This form of the figure, with a tale vertical [illegible] and suggests the Batchi[illegible] with the He-bo-lo emblem. The youth who was sacrificed and transmuted by He-po-lo reappeared [illegible] time afterwards, during a season of great drought [illegible] gigantic dragon fly, which let the rain clouds over the lands of He-po-lo, bringing plenteous rains.

[illegible]

[illegible] tion is carried on, has its opening toward the four cardinal points. The cross is made of saplings, the [illegible] to six feet, the transverse arms being some[illegible] or besmeared with white clay, over which are [illegible] the cross. The lower arm of the pole is [illegible]



[illegible]

drills represent flocks of birds (Cat. Nos. 45020 and 45314, U. S. N. M.). They are reproduced in fig. 322. Colonel Mallery's fig. 98, page 67, represents a rock-scribe from the Najoque Valley group of colored petroglyphs, 40 miles west of Santa Barbara, Santa Barbara County, Cal.

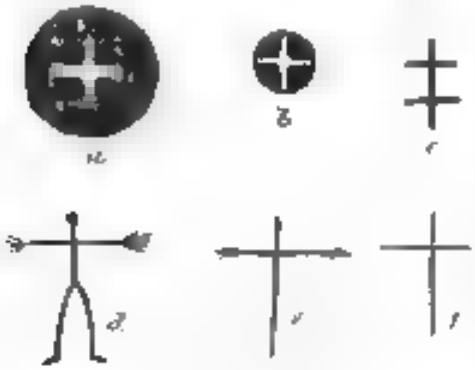


Fig. 324.

PETROGLYPHS FROM CROSS VALLEY, ARIZONA.

The cross measured 90 inches in length, the interior being painted black while the border is of a dark red tint. This design, as well as others in close connection, is painted on the walls of a shallow cave or rock shelter in the limestone formation. Fourteen miles west of Santa Barbara, on the summit of the Santa Ynez Mountains, is a cavern having a large opening west and north, in which are crosses of the Greek type, the interior portion being painted a dull earthy red, while the outer portion is a faded black tint. The cross measures nearly [illegible] feet in extent. At the Tule Indian Agency, Cal., is a monumental bowlder of granite. It has been split, and one of the large pieces has been moved slightly to leave a passageway, six feet wide and nearly ten feet high. The interior walls are well covered with large painted figures, while upon the ceilings are numerous forms of animals, birds, and insects. Among this latter group is a white cross, about 18 inches in length (fig. 325), presenting a unique appearance for the reason that it is the only representation that region to which the coloring matter has been applied.

Fig. 325.

[illegible]

An interesting example of rock sculpturing is found in a valley south of Lemon, [illegible]. Among them are various forms of crosses, and there is a certain number of simple and complex types. The most interesting is [illegible] the figure in fig. [illegible]. The [illegible] occurs upon a large bowlder of [illegible] in the town of the Chalk grove. The [illegible] erosion [illegible] in fig. [illegible] the cross being [illegible] feet. The small cross is found three miles north from [illegible] the [illegible] of the cross, however, is [illegible] the rim of the [illegible]. In this locality occurs also the cross in same figure, on some [illegible] having more than two cross arms.

Hopian forms. Other simple crosses represent the [illegible] form,

The breath is displayed in the interior.[73]

Shaman's spirit.—Among the Kintéxamut

being under the control of the shaman to execute his wishes.[74]

ore of the cross among the North

[74] Eighth Ann. Rep. Bureau of Ethnology, p. 333.

[illegible]

[illegible] that it represented the god of rai[illegible]

Fig. [illegible]

[illegible] zenith, nadir, and here.

[illegible] induce her to send rain."

[illegible]

Second An[illegible] of Ethnology, p. [illegible]

[2] Contrib. North American Ethnology, v, p. [illegible]

[3] "Historia de Mexico," i, p. [illegible]

[4] [illegible] of Ethnology, 1887-88, p. [illegible]

[5] [illegible] of the New World," p. [illegible]

[6] "Gaspesi," London, [illegible], pp. [illegible]

[7] Second Ann. Rep. Bureau of Ethnology, 1880-81, p. [illegible]

[illegible]

[illegible] from [illegible] to study of the history, language, and art of the ancient peoples, combined with a thorough knowledge of the religious conceptions of modern [illegible] and which [illegible] sources of information are all [illegible] that the writer who asserts more than a probability will overreach his profit [illegible]

Fig. [illegible]
[illegible]
[illegible]
[illegible]

signs associated with the cross in these gorgets (figs. [illegible]) [illegible] but does not [illegible] on the back of [illegible] (fig. [illegible]) [illegible] figures of these [illegible] (figs. 283-286) while [illegible] but the work is so primitive [illegible] that suggests a foreign [illegible] that [illegible] the cross as well as [illegible] and not aboriginal [illegible] evolution, and it is not to be expected that [illegible]

Continuing his "Ancient Art of [illegible]" presenting [illegible] showing stages [illegible] of a small character and [illegible] of the alligator. Professor [illegible] elaborates the theory how the alligator was the original and [illegible] from which grew the cross. His language and accompanying figures are noted [illegible]

Fig. [illegible]
[illegible]
[illegible]
[illegible]

Of all the animal forms so used by the [illegible] gods is the best suited to the purpose of this study, as it is presented most fre[illegible] [illegible] In fig. [illegible] [illegible] from the [illegible] [illegible] forms as these figures are [illegible] hard [illegible] the [illegible] the [illegible] [illegible] [illegible] expressed. [illegible] the best [illegible] of the [illegible] artist. The [illegible] have [illegible]

[illegible] Kep Bates [illegible] pp. [illegible] figs. [illegible]

[illegible]

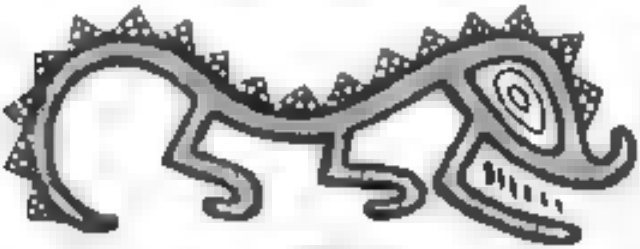


Fig. [illegible]

[illegible]

A third [illegible] from the same group and [illegible], given in fig. 339 [fig. 332 of the [illegible] degree [illegible]

I shall now call attention to the [illegible] called or well defined species of conventional [illegible] the most [illegible] the effect produced by crowding the oblong figure into a short rectangular space. The head is carried back over the body and the tail is thrown down along the side of the space. In fig. 300 [fig. 331 of the present paper] the figure occupies a circle and is, in consequence, closely curled up, giving the effect of a serpent rather than an alligator.

Fig. [illegible]

[illegible] Chiriqui

[illegible] which life forms pass in degenerating from the realistic [illegible] tional shapes. In the first [illegible] characteristic, but is much simplified; in the [illegible] curve, standing for the body of the creature, and a single dot

Fig. [illegible]

[illegible]

The figures of the second series (fig. 278) [fig. 330 of the present paper], are nearly all painted upon low, round nodes placed about the body of the alligator vases, and hence [illegible]

the three triangles remain to represent the animal. In the fourth there are four triangles and the body device being restored in red outlines the form of a cross. In the fifth two of the enclosing triangles are omitted, and the sign is represented by the simple dots. In the sixth the dots are placed within the bars of the cross, the triangles becoming mere interspaces, and in the seventh it assumes a form in which the bars are spread up and down. This series could be illustrated by other examples, thus showing by

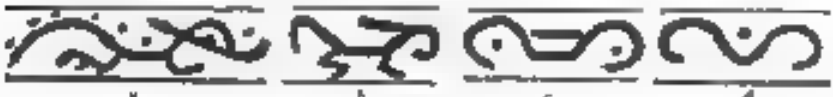


Fig. 250.

SERIES OF VARIOUS DEVICES SHOWING THE STAGES OF SIMPLIFICATION.

Original.

Adapted from Report of the Bureau of Ethnology, 1881.

what other manner such the transformations take place.

We learn by the series of steps illustrated in the preceding cuts that the alligator radical, under peculiar racial influences, assumes odd features, grows and merges imperceptibly into some classic device.

Professor Holmes's theory of the evolution of the cross from the alligator and its location in Chorasan as opposed to that of Professor Wood

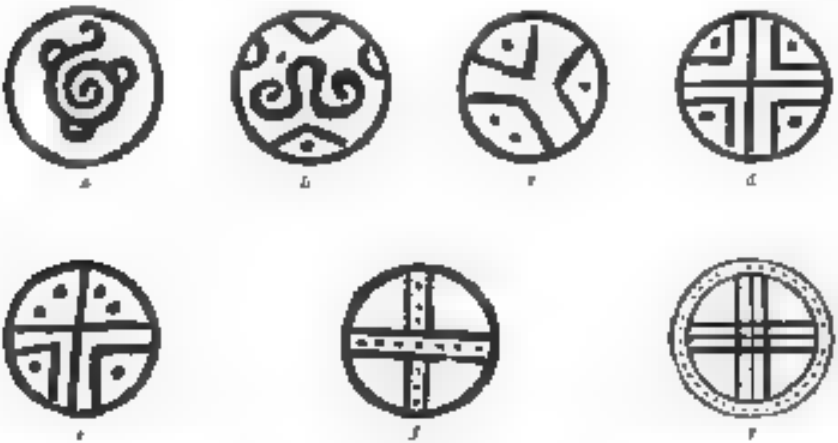


Fig. 251.

SERIES SHOWING STAGES OF THE SIMPLIFICATION OF ANIMAL CHARACTERS, BEGINNING WITH THE ALLIGATOR, OR AND ENDING WITH THE CROSS.

Original.

Adapted from Report of the Bureau of Ethnology, 1881.

year who, in his "Grammar of the Lotus," ascribes the origin of the cross to the lotus and locates it in Egypt. I do what I know of the subject under discussion, and leave the question to these gentlemen.

THE MYSTERY OF THE CROSS INTO AMERICA

[illegible] of the cross. Professor Holmes[1] says

[illegible] a foreign religion of which the cross [illegible] by the savages [illegible]

[illegible] observes

[illegible]

Marquette [comments Dr. Hoffman] was [illegible]

[illegible]

[1] [illegible]
Seventh Ann. Rep. Bureau of Ethnology, p. 195

[illegible]

[illegible]

[illegible] principle of the [illegible]

[illegible]

[illegible] of one (cross), that would claim a European derivation

[illegible] determining the origin of the object.

[illegible] dation and inadmissible.

[illegible]

DECORATIVE FORMS NOT OF THE CROSS BUT ALLIED TO THE SWASTIKA

COLOR STAMPS FROM MEXICO AND VENEZUELA

The aboriginal [illegible] of Mexico and Central and South America employed [illegible] stamps [illegible] being used [illegible] for [illegible] purposes [illegible]

Fig. [illegible]

Fig. [illegible]

Fig. [illegible]

Fig. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] takes shown. Of the foregoing figures, all are from Tlaltenico, Mexico (Blake collection), except fig. 339, which is from the Valley of Mexico, and was received from the Museo Nacional of Mexico.

Marcano says:[1]

> The present Piaroas of Venezuela are in the habit of painting their bodies by a process different from that of the North American [illegible] of wood, which, being [illegible] they apply to their bodies. Fig. 36? shows examples [illegible]

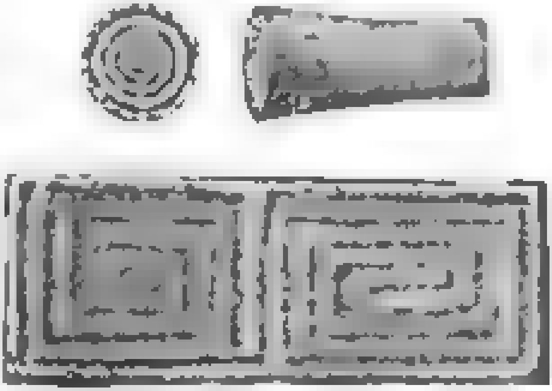


Fig. [illegible]

[illegible] SWASTIKA

[illegible]

[illegible]

[illegible] South America [illegible]

[illegible]

[2] De Quatrefages, Histoire Générale des Races Humaines, [illegible]

V.—Significance of the Swastika

The origin and early [illegible] of the Swastika are [illegible] conjectural. All the authorities are [illegible] on these subjects as set forth in the preceding chapters.

[illegible] proposed [illegible] to give some idea of the Swastika in an [illegible] of [illegible] meaning of the symbol. The Swastika might have served

I. As a symbol:
  1. of a religion,
  2. of a nation or people,
  3. of a sect with peculiar tenets.
II. As an amulet or charm—
  1. of good luck, or fortune, or long life,
  2. of benediction or blessing,
  3. against the evil eye.
III. As an ornament or decoration.

[illegible] given people [illegible] or invented by a given people [illegible] to the [illegible] have been [illegible] and [illegible] have appeared in [illegible] independently [illegible] or accidents, and without contact or communication.

[illegible] known [illegible]

[illegible] the means necessary to the assumed end.

[illegible] of the [illegible] for [illegible]

[illegible]

[illegible]

or preconceived opinion."

[illegible] lected develops the following questions

[illegible]

tenet, faith, or idea; or was it both?

[illegible]

its value from the signification given to it?

[illegible]

tions of the races of man?

[illegible]

regard to sect or organized body

of a Christian denomination.

thesden

symbol more or less of this character.

religious idea.

iden or of any sect or organization.

[illegible] sacred occasions of its use.

[illegible] and more interested than the author.

[illegible] ing.[1] (See p. 780.)

[illegible]

[1] [illegible] d'Alviella, "La Migration des Sym[illegible]

[illegible]

[illegible]

VI. The Migration of Symbols

MIGRATION OF THE SWASTIKA

[illegible]

[illegible] human thought?

[illegible] follows

[illegible] show that the position is [illegible] Bureau of Ethnology [illegible] notion of the religious sign? [illegible] in tracing ethnic affinities or the currents of civilization.

[illegible] Brinton

[illegible] a non sequitur.

[illegible]

Proc. Am. Philosoph. Soc., xxvi, p. 177

[illegible] the centuries since the Renaissance is rare.

[illegible]

[illegible]

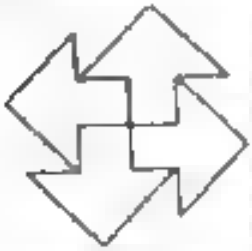
space.

[illegible]

[illegible]

[illegible]

London, I found two figures of the Swastika.



[illegible]

best to the right and some to the left. At the [illegible] one or more Swastikas woven in their [illegible] or covers.

[illegible] bias which have led the world in culture.

[illegible]

[illegible] unitest Sanra Helsingissä, 1894.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] singularly inappropriate [illegible]

[illegible] explanation.

[illegible]

the same conclusion

[illegible] respond when the demand is made "hello"?

MODERATION OF CLASSIC SYMBOLS

[illegible] called in its title.

[illegible] the sacred tree, etc.

[illegible]

[illegible]

has been made in respect of the *Cross swastika*

[illegible]

Sauvaua to Swastika.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

invent these styles.

their stage of art culture.

[illegible]

SPINDLE WHORLS

[illegible]

and with it her spindles and whorls.[1]

[illegible]

country

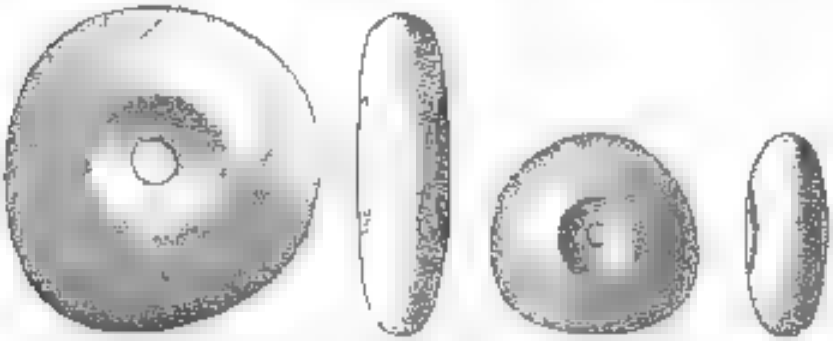
[illegible]

whorls of the two continents.

[1] Bull. Soc. d'Anthrop., Paris, October, 1893, p. 690

STONE.

Sixteenth—Lake dwellings. Figs. 345 to 349 show some spindle whorls from prehistoric Swiss lake dwellings. These are in the U. S. National Museum, and with them are specimens of others of the same kind



Figs. 345 and 346
STONE SPINDLE WHORLS
Switzerland.
Swiss lake dwellings
U. S. National Museum

and style from all other parts of Europe. Fig. 347 shows a stone spindle-whorl from Lund, Sweden. It is in the U. S. National Museum, and was contributed by Professor Jenson. Figs. 348, 349, and 350 represent terra-cotta spindle-whorls from the Swiss lakes. These specimens were

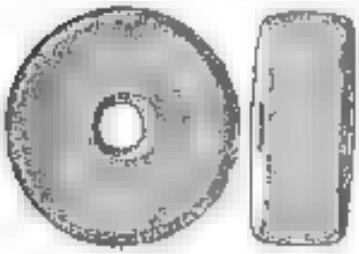


Fig. 347
STONE SPINDLE WHORL
Lund, Sweden.

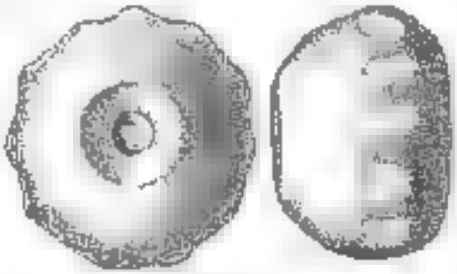


Fig. 348
TERRA-COTTA SPINDLE-WHORL.
Swiss lake dwellings

selected to show the different patterns, to illustrate their weakness instead of their likeness, to give an understanding of the various kinds of whorls rather than that they were all one kind, a fact which should be kept in mind during this argument.

Italy.—Figs. 351, 352, and 353 show terra cotta spindle whorls from Orvieto, Italy, 84 miles north from Rome. Figs. 354 and 355 represent

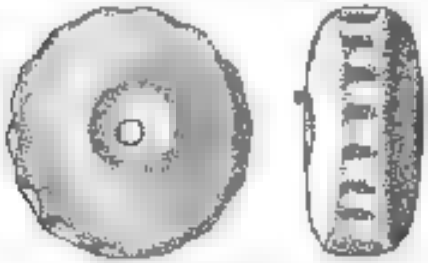


Fig. 350.
TERRA COTTA SPINDLE WHORL
Neolithic or Bronze Age.
Swiss lake dwellings
[illegible]

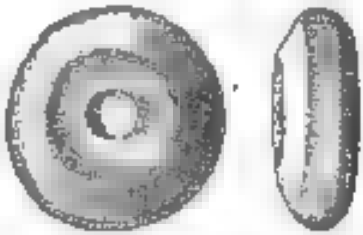
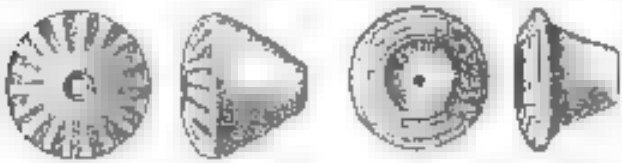
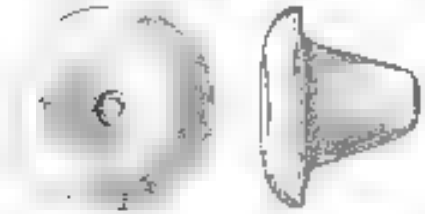


Fig. 351.
TERRA COTTA SPINDLE WHORL
Swiss lake dwellings
[illegible]

[illegible] whorls from Orvieto, Italy, 63 miles north from Rome. As remarked above, they have been known to represent the different kinds.





Figs. 352, 353, and 354.
TERRA COTTA SPINDLE WHORLS
Orvieto, Italy.
[illegible]

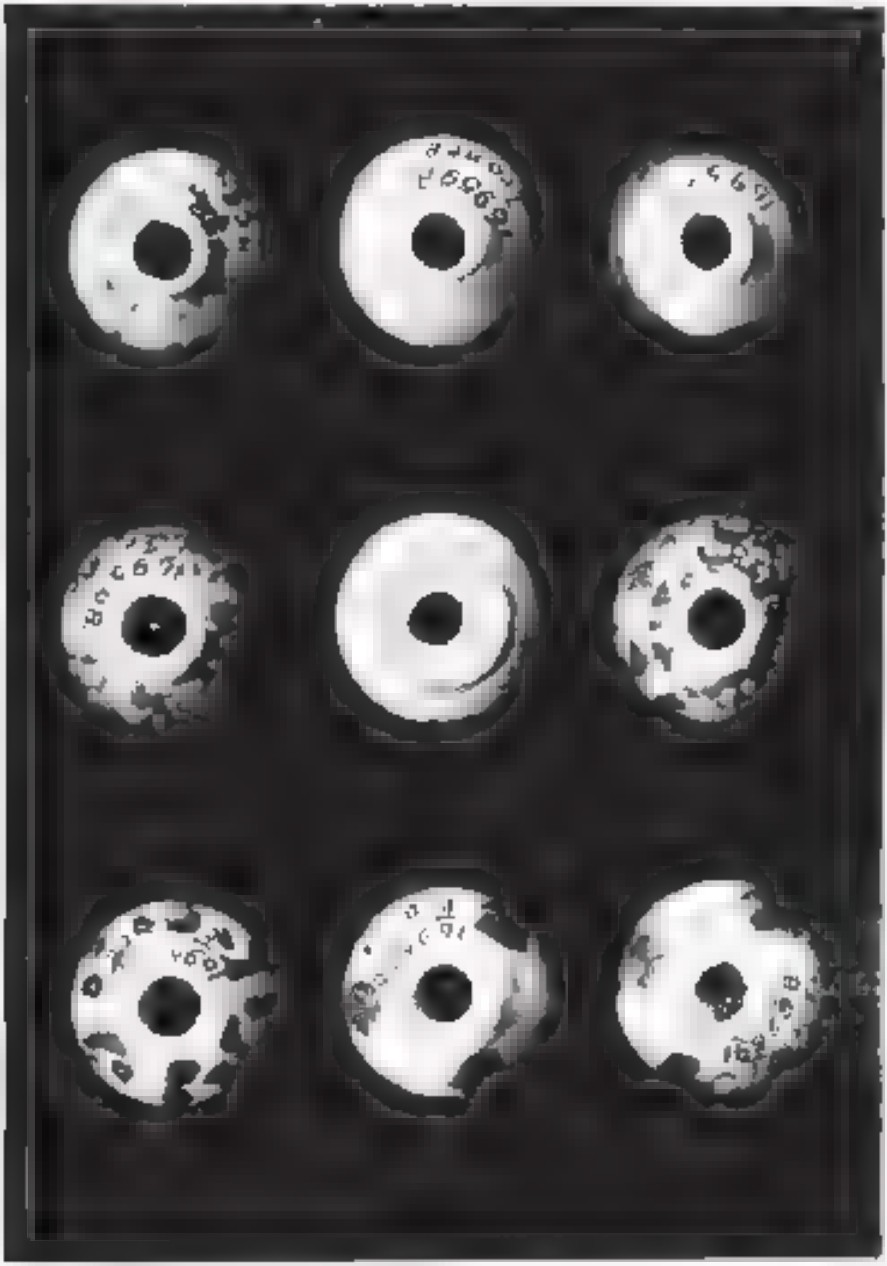
There are thousands of these whorls found in Italy. In the Archæological Exposition at Turin, 1884, the number was so great that they were strung about the stations, thereby providing a place of storage as well as a place of display.

Wurtemberg.—Dr. Charles Rau procured for, and there is now in, the U. S. National Museum a spindle 6½ inches with the whorl which had been in use for spinning from 1850 to 1870, and which had been taken in Wurtemberg, Germany, from the [illegible] who [illegible] it.

France.—The author has seen the French [illegible] many spin-

Figs. 355 and 356
TERRA COTTA SPINDLE WHORLS
Orvieto, Italy
[illegible]

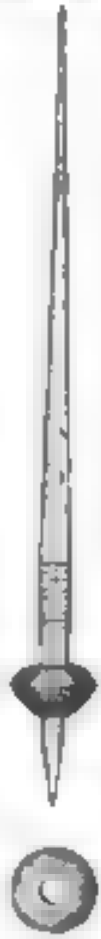
dle whorls of the same kind, and once took a photograph of one at the hamlet of Pont Avon. Morbihan, not at [illegible] department,



SPINDLE-WHORLS OF MOULIN FORGE AIR FROM SOUTHERN FRANCE

CAT. NO. 104,[illegible]

In 1886 Mr. Hale [illegible] St. [illegible] A [illegible] located at Mariposa [illegible] and [illegible] throughout the [illegible] states. In these [illegible] Anthropologie at Paris, July, 1893.



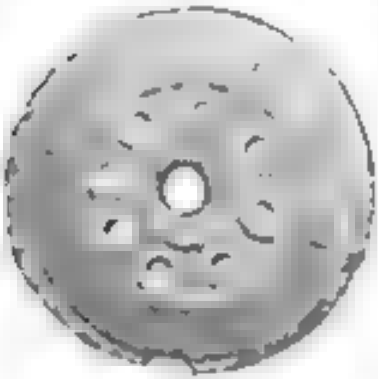
The [illegible] Mounds [illegible] [illegible] found in Europe. Yet the North American Indians [illegible] of woven cloth from mounds in Ohio now in [illegible] within the States of Colorado and Utah and the [illegible] Territories of Arizona and New Mexico [illegible] Navajoes. [illegible] Dr. Washington Matthews [illegible] Navajoes [illegible] and [illegible] of Rock Work [illegible] Navajoes [illegible] Mexico [illegible] with [illegible]

NORTH AMERICA—PRE-COLUMBIAN TIMES

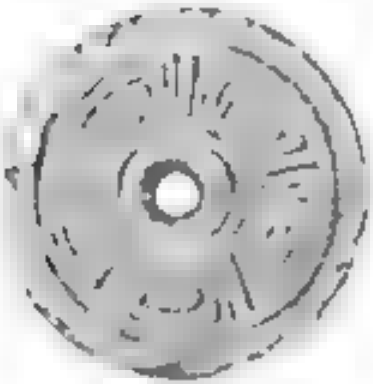
The North [illegible] found in Europe. Yet the North American Indians [illegible] of woven cloth from mounds in Ohio now in [illegible] within the States of Colorado and Utah and the [illegible] Territories of Arizona and New Mexico [illegible] Navajoes. [illegible] Dr. Washington Matthews [illegible] Navajoes [illegible] and [illegible] of Rock Work [illegible] Navajoes [illegible] Mexico [illegible] with [illegible]

Bull. Soc. d'Anthrop., Paris, pp. 461-463

[illegible]



sents a Navajo woman spinning (see pl. 23 of the present paper). She is seated, and apparently whorls the spindle by rooling it on her leg. The spindle is of wood, as are all other spindles, but the whorl is also of wood. In this these people are peculiar and perhaps unique. The whorl, among most other savage or prehistoric peoples, as we have already seen, was of stone or clay. These wooden whorls are thinner and larger, but otherwise they are the same. An inspection of the plate will show that with it the spinning apparatus forms the same machine, accomplishes the same purpose, and does it in the same way. The sole difference is in the size and material of the whorl. The difference in material accounts for the difference in [illegible] that the wooden [illegible] whorls to large wooden ones [illegible]



NAVAJO WOMAN USING SPINDLE AND WHORL

Dr. Washington Matthews, Third Annual Report of the Bureau of Ethnology, 1881, Pl. xxxiv

276 5-2 [illegible] from the valley of Mexico, [illegible] the U. S. National Museum [illegible] the Mexican National Museum in 1887. [illegible] represents one of a series from Mexico [illegible] by W. W. [illegible] in 1888. [illegible] National Museum possesses [illegible] hundreds of these from Mexico as well as the [illegible] from [illegible]

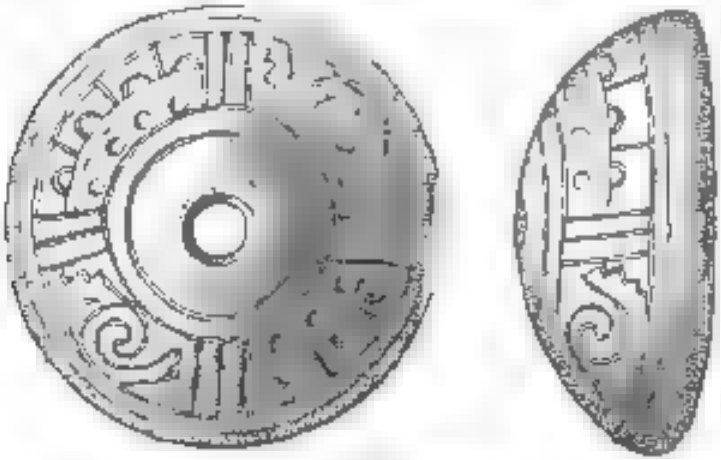


Fig. [illegible]

[illegible]

These specimens are [illegible] and are the largest and most elaborately decorated. It will be [illegible] that the [illegible] of representation [illegible] are [illegible] geometrical figures, [illegible] of which are the Greek fret, the meander, the circle and the volute, but not the cross [illegible] there is no Swastika.

CENTRAL AMERICA

Nicaragua. The stone [illegible] 8g. [illegible] from Ometepe Island, Lake Nicaragua, is one of a series of [illegible] whorls, [illegible]

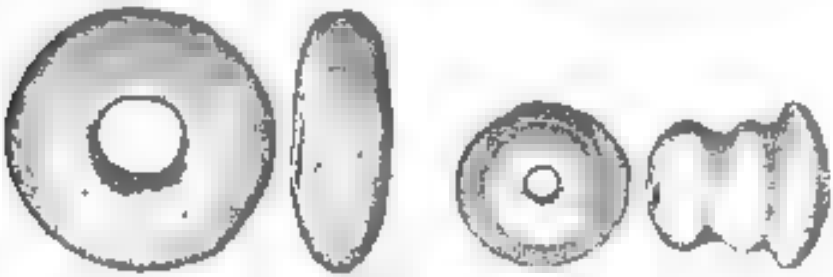


Fig. [illegible]

[illegible]

Ometepe Island, Nicaragua.

[illegible]

however, great resemblance to those of stone. Fig. 900 shows a shell [illegible] from the same locality. [illegible] of ivory, 2 inches [illegible]

blance [illegible] form to the earliest whorls found by Schliemann on the site of Troy on the hill of Hissarlik. Both these were collected by Dr. J. F. Bransford and are in the U. S. National Museum. Fig. 301 shows a specimen from Granada, Nicaragua. It is of the common shape of the European prehistoric spindle whorl. Its flat surface is decorated

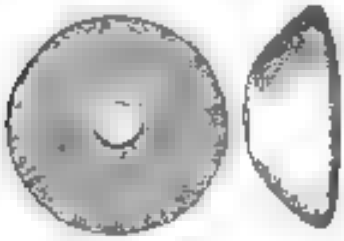


Fig. 300.
[illegible]
Granada, Nicaragua.
[illegible]

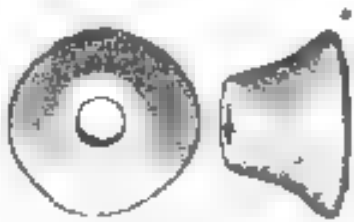


Fig. 301.
[illegible]
Malpaisillo, Nicaragua.
[illegible]

with a check design on these lines, two quarters of which are filled with hatch marks. Fig. 302 shows a terra-cotta spindle whorl from Malpaisillo, Nicaragua. It is cone-shaped. Both these specimens were collected by Dr. Earl Flint.

SOUTH AMERICA.

Figs. 303, 304, and 305 show terra-cotta spindle whorls from Chiriqui. The most southerly territory in South America and adjoining the isthmus is Panama. They are figured of natural size, with or without [illegible] that of the pottery of that country.

Colombia.—Fig. 306 shows a cone-shaped terra-cotta whorl from Manizales, Colombia, South America. It has a star-shaped design on the face and a three-line zigzag or chevron pattern.

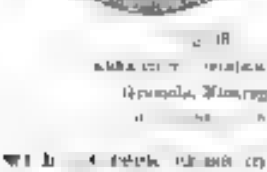
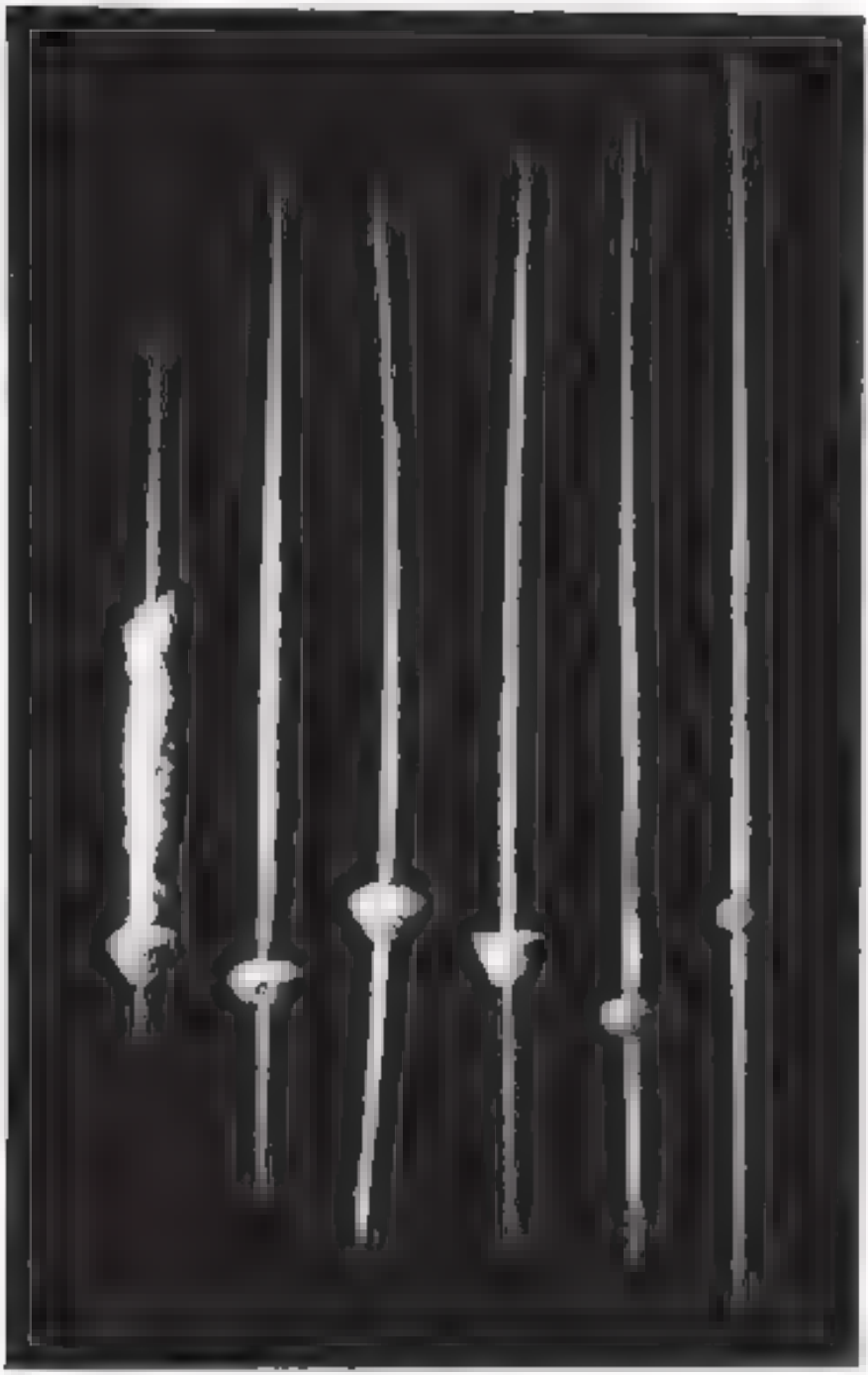


Fig. 302.
[illegible]
[illegible]
[illegible]

Peru.—Plate 23 represents a series of spindles and whorls from Peru. They were furnished to the U. S. National Museum by I. V. Norton, of Plainville, N. Y. The whorls were originally considered to be [illegible], and were without further description. The spindles were [illegible] perfect. The spindles, as well as whorls, are extremely small. Some of the whorls are decorated by incised lines on the [illegible], and many of the spindles are decorated [illegible] different colors, such as [illegible] and chocolate. These are the only whorls from Peru in the U. S. National Museum, [illegible] the spindles are exceptionally [illegible] of which still have the [illegible] thread wrapped upon them.

There are certain distinguishing peculiarities to be remarked when



SERIES OF ABORIGINAL SPINDLES AND WHORLS FROM PERU
(Cat. No. 175[illegible], U. S. N. M.)

comparing the spindle whorls from the Western Islands here with those from the Eastern Islands there. There is great variety in size, form and decoration in the American Pacific. But the Peruvian series of European whorls from any given locality would afford a fair representation

Fig. 26

[illegible]

Chirripo

[illegible]

Figure

[illegible]

Chirripo

[illegible]

tation of base from almost every rock locality. But it is different with the American specimens. Each section of America has its own style, but is different from the European specimens and different from those of neighboring sections. Among the eight or nine thousand whorls found by Dr. Schmeltz on the hill of Hissarlik there is

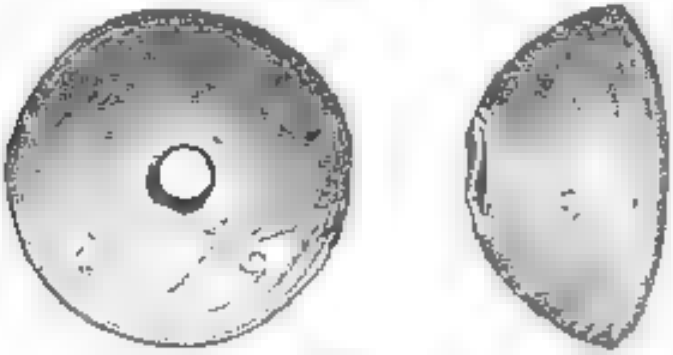


Fig. 27

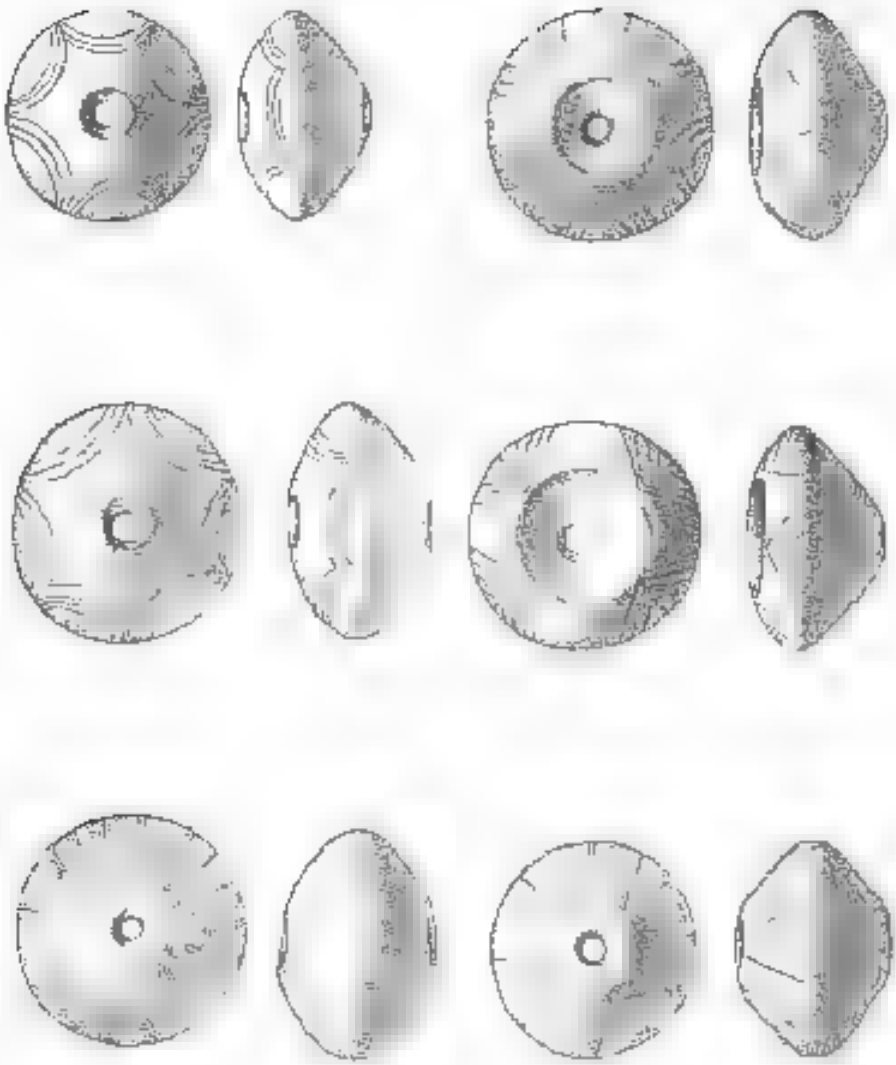
[illegible]

Marcoles, Chiriqui

[illegible]

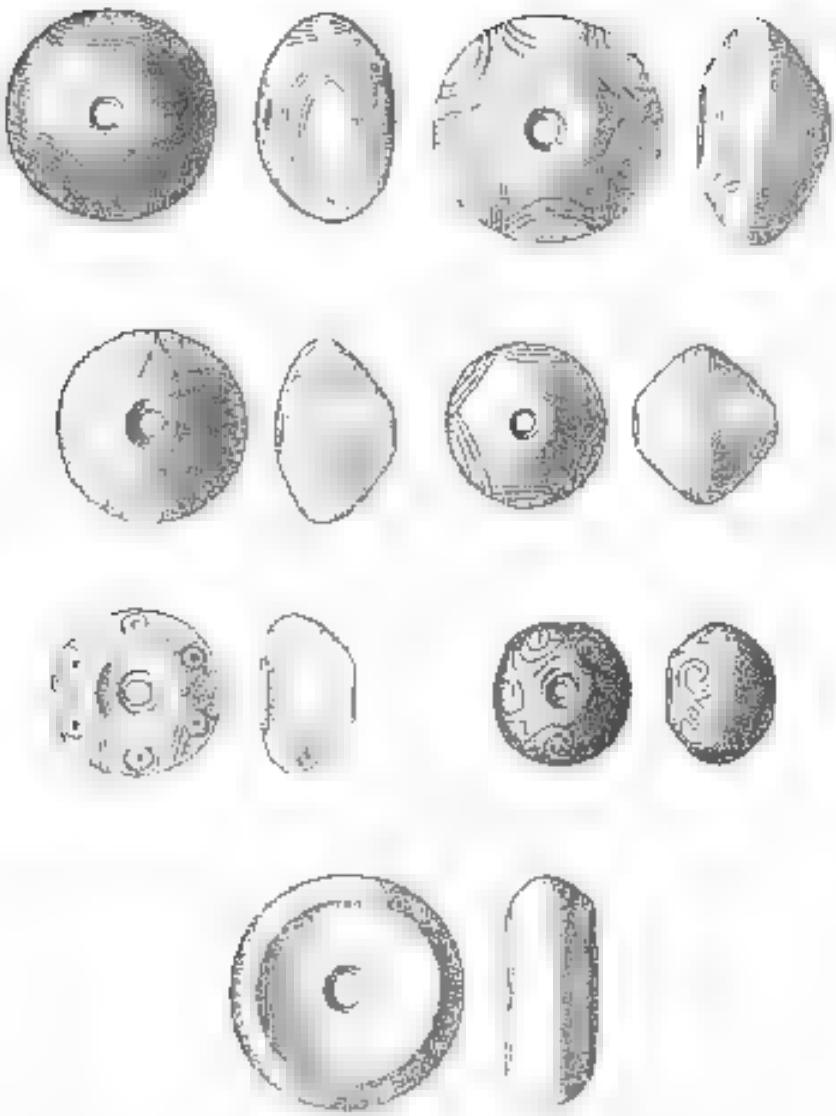
scarcely one so large as those here shown from Vancouver, on the other hand there were only a few as small as the largest of the series from Peru. The difference in size and shape in the whorls has already been noted. The ornamentation is also peculiar, in that it belongs, not to a particular style common to the period, but to

[illegible] the fact remains that the wheels of the two locomotives [illegible] grateful feelings toward them



Selected Specimens of Spindle-whorls from the Third, Fourth and Fifth Cities of Troy

(C. S. Kalyvoki Museum)



SELECTED SPECIMENS OF SPINDLE-WHORLS FROM THE THIRD, FOURTH, AND FIFTH CITIES OF TROY

U. S. National Museum

BOBBINS

EGYPT.

We have already seen how an increase in the number of correspondences between objects from Egypt and elsewhere increases the weight of our evidence in favor of contact or communication between the peoples. If it should be found upon comparison that the bobbins on which thread is to be wound, as well as the spindle whorls with which it is made, had been in use during prehistoric times in the two hemispheres, it would add to the evidence of contact or communication. The U. S. National Museum possesses a series of these bobbins, as they are believed to have been, ranging from large to small, comprising about one hundred specimens from Egypt, one from Corneto and the others from Bologna, in which places many prehistoric spindle whorls have been found (figs. 367 and 368). These are of the type Villanova. The end as well as the side view is represented. The former is one of the largest, the latter of middle size, with others smaller forming a graduating series. The latter is engraved on the end by dotted depressions in three straight lines arranged in the form of a Greek cross. A similar object from Bologna bears the sign of the Swastika on its end. (fig. 369) It was found by Conte Gozzadini and forms part of his collection in Bologna.

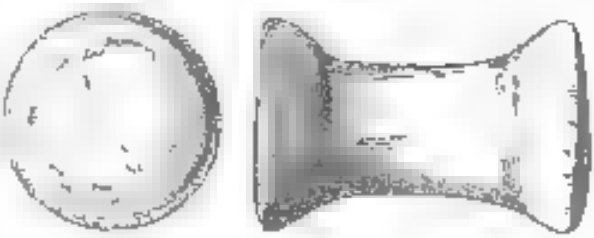


Fig. 367.

BONE OR WOOD FOR WINDING THREAD (?)

Type Villanova

Bologna, Italy

Cat. No. [illegible], U. S. N. M.

Fig. 368.

TERRA COTTA BOBBIN OR SPOOL FOR WINDING THREAD

Type Villanova

Bologna, Italy

Cat. No. [illegible], U. S. N. M.

UNITED STATES.

The three following figures represent clay and stone [illegible] from the State of Kentucky. Fig. 369 shows a bobbin elaborately decorated, from a mound near Maysville, Ky. It has a hole drilled longi-

De Mortillet, "Musée Préhistorique," fig. 1229

[illegible] through the center. The end shows a series of concentric circles with rows of dots in the intervals. Fig. 371 shows a similar specimen of fine-grained sandstone from Lewis County, Ky. [illegible] and is decorated with [illegible] lines as shown. [illegible] number which increase in size as they go outward, the [illegible] of the bobbin, all of which is said to represent the sun. The [illegible] specimen in fig. 372, of fine-grained [illegible] is [illegible] less [illegible] complete [illegible] form of [illegible] end is repeated as it goes farther from the center on the other [illegible] between the outer lines and the periphery are four radiating [illegible] which, all around, might form a sun symbol. Bobbins of clay have been [illegible] discovered [illegible] by Mr. [illegible] Moore and noted by Professor Holmes.

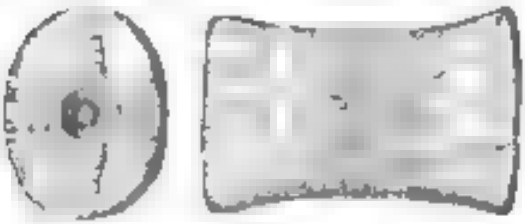


Fig. 370.

[illegible] in the National Museum.

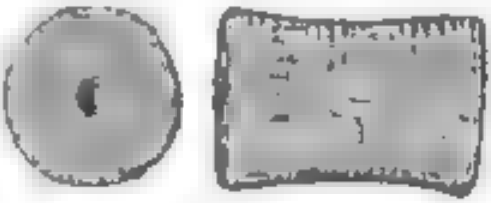


Fig. 371.

[illegible]

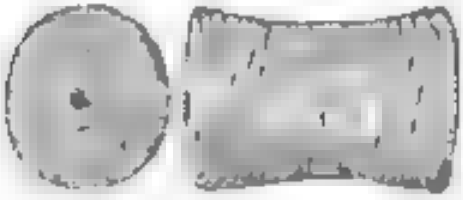


Fig. 372.

[illegible]

Thus we find some of the same objects which in Europe were made

nor used [illegible] and in which [illegible] the Swastika [illegible] have [illegible] America [illegible] the [illegible] pass [illegible] to the [illegible] through [illegible]

VIII.—SIMILAR PREHISTORIC ARTS, INDUSTRIES, AND IMPLEMENTS IN EUROPE AND AMERICA AS EVIDENCE OF THE MIGRATION OF CULTURE.

The prehistoric objects described in the foregoing paper are not the only ones common to Europe and America. [illegible] spindle whorls and bobbins [illegible] weaving [illegible] strictly similar [illegible] that the art was practiced in the two hemispheres in [illegible] times. Whorls and bobbins have been found

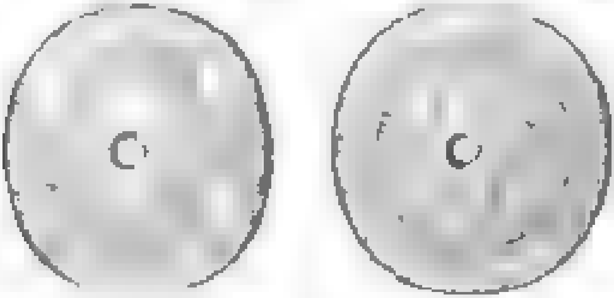


Fig. 372.

VIEW SHOWING BOTH ENDS OF A [illegible]

[illegible]

in the Swiss lake dwellings, in Scandinavia, [illegible] all parts of Europe. Those belonging to the [illegible]

Figs. [illegible] Bronze Age. Both specimens are [illegible] the National Museum [illegible] other [illegible] prehistoric [illegible] found [illegible] of [illegible] large [illegible] of the [illegible] countries during prehistoric times.

Considerable [illegible] have been found in America, from the [illegible] through [illegible] Central and South [illegible] were made [illegible] It is [illegible] that the [illegible] of the [illegible] that [illegible] The [illegible] not been [illegible] Europe [illegible] America [illegible] the [illegible]

[illegible] pattern. It, these [illegible] knowledge [illegible] thread, to wind it on bobbins, and to weave it into fabrics, and whatever differences there may have been in pattern, thread, or cloth, they were finally and substantially the same art, and so are likely to have been the product of the same invention.

While it is not the intention to continue this examination among the prehistoric objects of the two hemispheres in order to show their similarity and thus prove migration, contact, or communication, yet it may be well to mention some of them, leaving the argument or proof to a future occasion.

The polished stone hatchets of the two hemispheres are substantially the same. There are differences of material, of course, for in each country the workman was obliged to use such material as was obtainable. There are differences in form between the polished stone hatchets of the two hemispheres, but so there are differences between different specimens in the same hemisphere. Some hatchets are long, here short, some round, others flat, some have a pointed end, others a square or nearly square or unfinished end; some are large, others small. But all these differences are to be found equally well pronounced within each hemisphere.

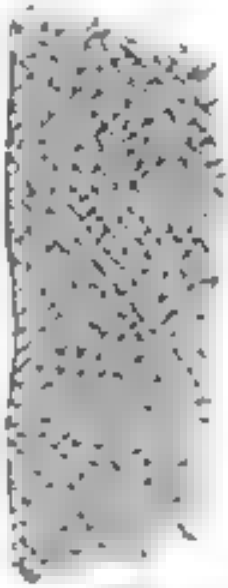
Scrapers have also been found in both hemispheres and in all ages. There are the same differences in material, form, and appearance as [illegible]

[illegible] conditions.

[illegible] truly in the same manner and with the same meaning.

[illegible] toric deposits of both.

[illegible] carried on in the same or a similar manner in [illegible] are as numerous as the leaves on the trees. [illegible] the art was the same in both countries. Not [illegible] times.



The wheel was unknown in both hemispheres, [illegible]

and while it may be rare in the Eastern Hemisphere, it is similar in these respects to thousands of pieces of prehistoric pottery in North America.

One of the great puzzles for archæologists has been the prehistoric jade implements found in both countries. The raw material of which these were made has never been found in sufficient quantities to justify anyone in saying that it is indigenous to one hemisphere and not to the other. It may have been found in either hemisphere and exported to the other. But of this we have no evidence except the discovery in both of implements made of the same material. This material is dense and hard. It is extremely difficult to work, yet the operations of sawing, drilling, carving, and polishing appear to have been conducted in both hemispheres with such similarity as that the result is practically the same.

Prehistoric flint chipping was also carried on in both hemispheres with such similarity of results, even when performing the most difficult and delicate operations, as to convince one that there must have been some communication between the two peoples who performed them.

The bow and arrow is fairly good evidence of prehistoric migration, because of the singularities of the form and the intricacies of the machinery, and because it is probably the earliest specimen of a machine of two separate parts, by the use of which a missile could be sent at a greater distance and with greater force than if thrown by hand. It is possible that the sling was invented as early as the bow and arrow, although both were prehistoric and their origin unknown.

The bow and arrow was the greatest of all human inventions—greatest in that it marked man's first step in mechanics, greatest in adaptation of means to the end, and as an invented machine it manifested in the most practical and marked manner the intellectual and reasoning power of man and his superiority over the brute creation. It, more than any other weapon, demonstrated the triumph of man over the brute, recognizing the limitations of human physical capacity in contests with the brute. With this machine, man first successfully made up for his deficiency in his contests with his enemies and the capture of his game. It is useless to ask anything of history about the beginnings of the bow and arrow; wherever history appears it records the prior existence, the almost universal presence, and the perfected use of the bow and arrow as a weapon. Yet this machine, so strange and curious, of such intricacy of manufacture and difficulty of successful performance, had with all its similarities and likenesses extended in prehistoric times almost throughout the then inhabited globe. It is useless to specify the time, for the bow and arrow existed earlier than any time of which we know; it is useless for us to specify places, for it was in use throughout the world wherever the world was occupied by neolithic man.

Imitative creature as was man, and slow and painful as were his steps in progress and in invention during his infancy on earth, when

he knew nothing and had everything yet to learn, it is sufficiently wonderful that he should have invented the bow and arrow as a projectile machine for his weapons; but it becomes doubly and trebly improbable that he should have made duplicate and independent inventions thereof in the different hemispheres. If we are to suppose this, why should we be restricted to a separate invention for each hemisphere, and why may we not suppose that he made a separate invention for each country or each distant tribe within the hemisphere? Yet we are met with the astonishing but, nevertheless, true proposition that throughout the entire world the bow and arrow existed in the early times mentioned, and was substantially the same machine, made in the same way, and serving the same purpose.

CONCLUSION.

The argument in this paper on the migration of arts or symbols, and with them of peoples in prehistoric times, is not intended to be exhaustive. At best it is only suggestive.

There is no direct evidence available by which the migration of symbols, arts, or peoples in prehistoric times can be proved, because the events are beyond the pale of history. Therefore we are, everybody is, driven to the secondary evidence of the similarity of conditions and products, and we can only subject these to our reason and at last determine the truth from the probabilities. In proportion as the probabilities of migration increase, it more nearly becomes a demonstrated fact. It appears to the author that the probabilities of the migration of the Swastika to America from the Old World is infinitely greater than that it was an independent invention.

The Swastika is found in America in such widely separated places, among such different civilizations, as much separated by time as by space, that if we have to depend on the theory of separate inventions to explain its introduction into America we must also depend upon the same theory for its introduction into the widely separated parts of America. The Swastika of the ancient mound builders of Ohio and Tennessee is similar in every respect, except material, to that of the modern Navajo and Pueblo Indian. Yet the Swastikas of Mississippi and Tennessee belong to the oldest civilization we know in America, while the Navajo and Pueblo Swastikas were made by men still living. A consideration of the conditions bring out these two curious facts: (1) That the Swastika had an existence in America prior to any historic knowledge we have of communication between the two hemispheres; but (2) we find it continued in America and used at the present day, while the knowledge of it has long since died out in Europe.

The author is not unaware of the new theories concerning the parallelism of human development by which it is contended that absolute uniformity of man's thoughts and actions, aims and methods, is produced when he is in the same degree of development, no matter in what country or in what epoch he lives. This theory has been pushed

until it has been said, nothing but geographical environment seems to modify the monotonous sameness of man's creations. The author does not accept this theory, yet he does not here controvert it. It may be true to a certain extent, but it surely has its limitations, and it is only applicable under special conditions. As a general proposition, it might apply to races and peoples but not to individuals. If it builds on the hereditary human instincts, it does not take into account the will, energy, and reasoning powers of man. Most of all, it leaves out the egoism of man and his selfish desire for power, improvement, and happiness, and all their effects, through the individual, on human progress. In the author's opinion the progress of peoples through consecutive stages of civilization is entirely compatible with his belief that knowledge of specific objects, the uses of material things, the performance of certain rites, the playing of certain games, the possession of certain myths and traditions, and the carrying on of certain industries, passed from one country to another by migration of their peoples, or by contact or communication between them; and that the knowledge, by separate peoples, of the same things, within reasonable bounds of similarity of action and purpose, and with corresponding difficulty of performance, may well be treated as evidence of such migration, contact, or communication. Sir John Lubbock expresses the author's belief when he says,[1] "There can be no doubt but that man originally crept over the earth's surface, little by little, year by year, just, for instance, as the weeds of Europe are now gradually but surely creeping over the surface of Australia." The word migration has been used by the author in any sense that permitted the people, or any number thereof, to pass from one country to another country, or from one section of a country to another section of the same country, by any means or in any numbers as they pleased or could.

The theory (in opposition to the foregoing) is growing in the United States that any similarity of culture between the two hemispheres is held to be proof of migration of peoples. It appears to the author that these schools both run to excess in propagating their respective theories, and that the true condition of affairs lies midway between them. That is to say, there was certain communication between the two hemispheres, as indicated by the similarities in culture and industry, the objects of which could scarcely have been the result of independent invention; while there are too many dissimilar arts, habits, customs, and modes of life belonging to one hemisphere only, not common to both, to permit us to say there was continuous communication between them. These dissimilarities were inventions of each hemisphere independent of the other.

An illustration of the migration to America is the culture of Greece. We know that Greek art and architecture enter into and form an important part of the culture of Americans of the present day; yet

[1] "Prehistoric Man," p. 501.

the people of America are not Greek, nor do they possess any considerable share of Greek culture or civilization. They have none of the blood of the Greeks, nor their physical traits, nor their manners, habits, customs, dress, religion, nor, indeed, anything except their sculpture and architecture. Now, there was undoubtedly communication between the two countries in so far as pertains to art and architecture; but it is equally true that there has been no migration of the other elements of civilization mentioned.

The same thing may be true with regard to the migrations of prehistoric civilization. There may have been communication between the countries by which such objects as the polished stone hatchet, the bow and arrow, the leaf-shaped implement, chipped arrow- and spear-heads, scrapers, spindle-whorls, the arts of pottery making, of weaving, of drilling and sawing stone, etc., passed from one to the other, and the same of the Swastika; yet these may all have been brought over in sporadic and isolated cases, importing simply the germ of their knowledge, leaving the industry to be independently worked out on this side. Certain manifestations of culture, dissimilar to those of the Old World, are found in America; we have the rude notched ax, the grooved ax, stemmed scraper, perforator, mortar and pestle, pipes, tubes, the ceremonial objects which are found here in such infinite varieties of shape and form, the metate, the painted pottery, etc., all of which belong to the American Indian civilization, but have no prototype in the prehistoric Old World. These things were never brought over by migration or otherwise. They are indigenous to America.

Objects common to both hemispheres exist in such numbers, of such infinite detail and difficulty of manufacture, that the probabilities of their migration or passage from one country to another is infinitely greater than that they were the result of independent invention. These common objects are not restricted to isolated cases. They are great in number and extensive in area. They have been the common tools and utensils such as might have belonged to every man, and no reason is known why they might not have been used by, and so represent, the millions of prehistoric individuals in either hemisphere. This great number of correspondences between the two hemispheres, and their similarity as to means and results is good evidence of migration, contact, or communication between the peoples; while the extent to which the common industries were carried in the two continents, their delicacy and difficulty of operation, completes the proof and forces conviction.

It is not to be understood in the few foregoing illustrations that the number is thereby exhausted, or that all have been noted which are within the knowledge of the author. These have been cited as illustrative of the proposition and indicating possibilities of the argument. If a completed argument in favor of prehistoric communication should be prepared, it would present many other illustrations. These could be found, not only among the objects of industry, utensils, etc., but in the modes of manufacture and of use which, owing to their number and the extent of territory which they cover, and the difficulty of accomplishment, would add force to the argument.